

THE ZOIST.

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I. *Reichenbach and his Researches: being some account of the new work, entitled, "Der SENSITIVE MENSCH UND SEIN VERHALTEN ZUM ODE, &c.; or, The Sensitive and his behaviour towards Od. A series of experimental investigations on their mutual powers and properties, with reference to their almost infinite practical applications to Physics, Chemistry, Mineralogy, Botany, Physiology, Medicine, Medical Jurisprudence, Law, Military Affairs, Education, Psychology, Theology, Insanity, Art, Industry, Domestic Circumstances, Knowledge of Man, and Social Life.* By CHARLES BARON VON REICHENBACH, Phil. Dr. and a. l. Mr., Honorary Citizen of his native city, Stuttgart; Knight of the Royal Wuertemberg Order of the Crown; Possessor of Imperial Austrian and Royal Wuertemberg Medals for Merit; Lord of Gutenbrunn and Raidling in Lower Austria, Nisko in Gallicia, and Reisenberg by Vienna; Corresponding, Ordinary, and Honorary Member of the Imperial Academy of Sciences at Vienna, of the Natural Philosophical Societies at Halle, Breslau, Erlangen, Minden, Jassy, the Geological Societies at Berlin and Paris, the Hufeland Society at Berlin, the Vienna Society of Physicians, the Bohemian Museum, the Apothecaries' Union in North Germany, the Horticultural Society in Vienna, the Union of Antiquaries at Ulm, the Agricultural Unions of Bruenn, Vienna, Stuttgart, the Technic (Civil Engineers') Societies at Prague, Frankfort on the Main, Vienna, Muehlhausen, Berlin, &c., &c. Vol. I. Stuttgart and Tuebingen: J. G. Cotta. 1854. pp. lvi. 838. 8vo."*

* Reichenbach gives all these particulars not from vanity, for he is a true philosopher, but to shew the world that he is at least as well known as his opponents.—*Zoist*.

"Urit enim **FULGORE SUO**,"—
HORAT. *Epist.* ii. 1. 13.

THE Preface is obligingly translated for *The Zoist* by Alexander John Ellis, B.A., formerly Scholar of Trinity College, Cambridge.

"The present work—to speak frankly—has occupied fully ten years of my life, during which I have devoted myself to it exclusively, neglecting almost every other duty. The intense interest of the subject enchain'd and impell'd me. The more deeply I studied it, the more clearly I perceived its infinite ramifications in all directions, through all sciences, in every minutia of practical life, material and spiritual. Penetrated with the feeling of the comprehensive importance of my subject, I found no difficulty in giving myself up to it with the greatest ardour. If I have succeeded in clearing up many phenomena which were previously obscure and confused, and in reducing them to common theoretical views in scientific connexion, I owe this to the charm which the victory over any difficulty, the gain of any enlightenment, offers to the natural philosopher, and which changes his laborious perseverance into delightful elevation of spirits.

My intention in this work is to set forth a widely-ramified *investigation*; not to write a book for teaching, and still less a manual. I am desirous that the reader should not forget this. I have indeed attempted as far as possible to arrange the subject according to its various branches, and to bring together similar points in experiments and conclusions, so that the result is a tolerably systematic arrangement. But the historical character inseparable from an exposition of empirical *researches* necessarily predominated; and this perpetual conflict between system and history, which pervades the entire work, and often threw difficulties in the way of its composition, occasionally rendering some tautology inevitable, will be recognized and excused by the critical reader.

Many will think that I might have often been briefer in citing proofs, and, generally speaking, I am inclined to agree with them. But regard must be paid to the unusual circumstances of my particular case. I have been so violently attacked by opponents, and my propositions have been so rudely controverted, that I am compelled beyond all other natural philosophers to build my inductions upon the broadest basis, and to collect such numerous facts in support of every single statement, as to make objection border on the absurd. That I have to fight not merely against untenable, but even

against irrational attacks, every one knows who has only seen, among other things, Baron Von Liebig's so-called *Inaugural Address* to his lectures at the University of Munich, which originally appeared in the papers, and has been subsequently published in a separate form. Among other shallow objections, this writer says that "the new science of od has not found admittance into natural philosophy," without feeling that he of all men in the world is least justified in using such an expression, as it was *he himself* who introduced this new science of od into the field of natural philosophy through the medium of two numbers of his *Annals of Chemistry*, in March and May, 1845. If od has no firm foundation in nature and in the facts which I have laid before men of science, how does Herr Von Liebig venture to expose himself by laying two extra numbers of empty, baseless scribbling before the world? On the other hand, if he has convinced himself of the thoroughness of my labours, and bestowed his approval on them, as is clear not only from his editing seven of my essays in his periodical, but from letters which I possess in his own handwriting, how comes it that at the expiration of nearly ten years, when the facts of my investigations are much more matured and established, Herr Von Liebig proclaims 'the new science of od' to be without foundation? Such behaviour is wanting both in consistency and tact, to use the mildest expression.

In this *Address* Herr Von Liebig asserts that 'none of the phenomena which od is said to produce, have ever been witnessed by unprejudiced persons with healthy senses,' that my 'sensitives are not in a condition to describe of themselves what they see and feel,' and so on. This shews that Herr Von Liebig speaks either without a knowledge of my writings, or without literary truthfulness; for in these works I have adduced the most highly-educated men, including celebrated natural philosophers, as sensitive observers, whose freedom from prejudice and ready power of expressing themselves, Herr Von Liebig himself might find it occasionally difficult to imitate. The celebrated *savant*, Professor Endlicher; the imperial privy counsellor, prelate Baron Von Schindler, last president of the Republic of Cracow; the evangelical superintendent, Pfauer of Vienna; Baron Von Oberlaender; Counts Von Coronini; the royal Swedish body-physician, Dr. Huss of Stockholm; Professors Unger, Schabus, Ragsky, Roesner; doctors of medicine, Ekkard, Koeller, Froehlick, Stainer, Diesing, Kollar; the Swiss Ambassador, Herr Steiger; the manufacturer, Fichtner; the well-known poet, Herr Alexander Baumann, and so many other learned sen-

sitive men; not to name highly-cultivated women like the lady of General Von Augustin, Frau Von Littrow, and others,—are all of these to be reckoned, according to Herr Von Liebig, among the prejudiced, and declared to have unhealthy senses, and to be unable 'to describe of themselves' what they saw and felt in my dark room? I doubt whether the *Deutsche Volkshalle* would say of any one of these men's works, what it said of the Munich *Inaugural Address*, that you might take out any sentence and replace it by another without injuring the connexion. Or are Herr Kotschy, who has twice been into the heart of Africa, and has now left for Asia; Herr Philippi, major of engineers, who has several times circumnavigated the globe; Dr. Natterer, who has just returned from the Red Sea, has travelled in balloons, and boldly undertaken the most dangerous experiments in condensing gases,* to be considered as men of weak nerves with unhealthy senses? Does Herr Von Liebig feel no hesitation in uttering such rash assertions before the Munich public?

And whence has Herr Von Liebig derived the certainty that sensitives are people 'of weak nerves,' as he so off-hand declares my assistants to be? He might run the risk here of being turned back with one of his usual over hasty conclusions. Sensitives have *more excitable*, not *weaker* nerves than non-sensitives. He does not draw this distinction, and hence his confusion. But physiology nowhere proclaims excitability to run *puri passu* with weakness. On the contrary excitability usually decreases as weakness increases, and consequently increases with strength and power. The sensitive phenomena do not rest on a weak, but contrariwise on an exalted, increased, strengthened action of the nerves. Sensitives are so far from being weak, that they must be reckoned as *strong*, in respect to nerves, at least in regard to their odic impressibility. They are not sensitive because they are ill, for in that case almost every patient would be sensitive, but because the excitability of their nerves is exalted, for which illness is not a necessary condition, as is shewn by a large number of my thoroughly healthy sensitives. We know from pathology that when vegetative life appears depressed, nervous activity is frequently increased; in this case the patient suffers locally in the vegetative sphere, and not essentially in the general nervous system. The latter is excited, and roused to an augmented activity, and consequently affected, but it is

* *Fortschritte der Physik* (Progress of Physics), 6th and 7th year; p. 274.

not therefore necessarily diseased; on the contrary the strength and health of the diseased vegetative parts must be derived from that of the general nervous system. Sensitives feel and see more, not because they are weak, but because their capacity of perception is exalted, and their receptive power increased. I have in my mind male and female sensitives of extraordinary nervous strength, and Herr Von Liebig's assertion, arbitrarily uttered, without examination or experience, is totally incorrect.

He goes on to declare that 'persons whose nervous system is not in a *perfectly healthy* condition, are totally unfitted to observe,' and immediately concludes that all odic observations with sensitives are consequently faulty, and hence scientifically worthless. Now in the first place it is quite unsound and erroneous to assert that persons whose nervous system is not in a perfectly healthy condition are totally unfitted to observe. When is our nervous system, then, in a perfectly healthy condition? This Herr Von Liebig will have to explain preliminarily, for our nervous system is *scarcely ever* in a perfectly healthy condition. The most insignificant disturbance of our health, over exertion, any local indisposition, any depressing or joyful excitement, the slightest chill on the skin, the least irregularity in eating or drinking, a restless night, are enough to destroy the equilibrium of our nervous system, untune it, and disturb its perfectly healthy condition; not to mention more violent attacks of illness or the fact that scarcely any man is perfectly healthy and that therefore in the strict sense of the words no one's nervous system is in a perfectly healthy condition. But apart from this, what foundation is there for the bold assertion that persons whose nervous system is not in a 'perfectly' healthy condition are 'totally' unfitted to observe? Cannot a man be ill, and yet perfectly healthy in his understanding? see, hear, smell, and feel perfectly well? Are we not perfect masters of our intellect in a hundred nervous affections, in a thousand diseased conditions so long as we are not absolutely delirious?

Sensitives, including all degrees, form a third, if not a half of the human race, as I have often shewn; according to Herr Von Liebig then every other man has a bee in his bonnet. Matters are not so bad as that. Why should a slightly sensitive man, who suffers so little in his nerves as not to be aware of the fact, not have a clear, correct, and certain apprehension of the simple sensuous impressions which suffice for the demonstration of odic phenomena? Why should the head-ache, stomach-ache, spasm, or fainting of a more highly

sensitive man not be real? Why should it be all imagination and deception? Such a proposition is without all scientific foundation, is uttered at random, and is absolutely nothing but one of those arbitrary baseless assertions which Herr Von Liebig has a peculiarly facile talent for propping up his conclusions, dazzling and bribing his public withal, but which the strictly scientific Berzelius has laid bare, blamed and rebuked as tares sown among science, and unworthy of an investigator of nature. Just as his glittering assertion was untrue that all organic power is derived from chemical action, whereupon he forthwith raised an immense hylozoistic system, unproved in its foundation, and overhasty like so much that has fallen from his pen; in a still higher degree it is downright false that persons are totally unfit to observe unless their nervous system is perfectly healthy. This would be as much as to say that any one who has the slightest complaint is forthwith not much better than a madman. For he who is totally incapable of sensuous intuition and simple observation with his senses, must be altogether wrong in his senses, and he whose senses are no longer clear, who is deluded instead of being instructed by them, is so far forth insane. If that is the case, might not the healthy reason of Herr Von Liebig himself be occasionally questionable? What would a physician have to guide himself by in diagnosis? Hitherto he has been guided by the observations which the patient indicated to him in accordance with the characteristic feelings which he perceived internally by means of his nerves. Now these indications are according to Herr Von Liebig's deductions mere insanity. Hence he throws overboard the whole of pathological semiotics and medicine itself, that is, his assertion when applied leads straightway to absurdities, and is therefore hollow and false. Such is the transition to that philosophical legerdemain, where it is not supported by sure facts. An apparently true proposition is fabricated; the crowd trusts the master and does not immediately espouse the flaw; he proceeds at once to heap beam on beam till he has built up a whole glittering palace over it, for all the world to admire—except the man of knowledge who has examined the substructure. And this is the way in which Herr Von Liebig has pillaged the greater half of his repute; but he will not succeed as he imagines, by such means as these, in upsetting and annihilating the theory of *od*. I will expose the deceptions of his false logic on the following pages, and thus break its barbs.

But apart from all this, has not Herr Von Liebig perceived that my sensitives include not merely the sick, but proportionably very few sick, and *much more of those who are com-*

monly called healthy? Does he not see that sensitives like Kotschy, Philippi, Natterer, Koeller, &c., have such iron frames as are seldom to be met with? That Endlicher, Husz, Unger, Ragsky, Schabus, and so many others, with almost all of whom he is personally acquainted, have firmly knit bodies abounding with a fulness of health enough for any man? Has Herr Von Liebig passed from ignorance, or carelessness, or really on purpose, over that most important and most emphatically marked peculiar result of my investigations, that not merely the diseased, but essentially *many more of those that the world calls perfectly healthy powerful men* possess distinct, and not unfrequently very powerful sensitiveness? Has he not read the *first page* of my treatise on the *Imponderables*, &c.,* where it is circumstantially stated that by far the greater number of those on whom I have experimented are entirely healthy persons? If he then pronounces judgment on a matter, of which he has not properly read the explanation and which he does not thoroughly understand, his truthless judgment is on the one hand a piece of presumption, and on the other an open insult to the public that listens to him. If however he ignores my principal propositions designedly, I have nothing further to say in public concerning him. Such behaviour condemns itself.

Baron Von Liebig proceeds to say that the sensitives I employed during my researches 'must have had their attention directed by my questions to the several parts of the phenomena and their peculiarities and have been led by the questioner, who however does not see, and has never yet seen the phenomena themselves.' Was ever a more insulting speech pronounced by one natural philosopher against another? What Herr Von Liebig here assumes is nothing less than to accuse me publicly of forging experiments, by suggesting reactions and palming them off on the world as newly discovered truths! And he does not perceive how he exposes himself by the self-contradiction which runs through the whole of these unworthy polemics! More than 160 persons have given thoroughly concordant indications concerning the odic sensations. If I have suggested and prompted all of them in succession as to what they had to see and feel, where did I myself get these facts and these elements of observation? They must have come from some quarter or another. Does he not himself say that I neither see nor have ever seen the

* The treatise translated by Dr. Gregory under the title of *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force*. London: Taylor and Walton. 1830.

phenomena myself! How then am I to draw the attention of the sensitives to particular points, and mislead them to make statements about matters of which I myself can have no knowledge whatever? How can I suggest to any one what I do not know myself? In fine, how can I make them believe in sensuous intuitions with which I am unacquainted, and which might in fact have no existence at all? The ridiculousness of this self-contradiction is so provocative of mirth, that the only incomprehensibility is, how Herr Von Liebig failed to feel it himself when he made the assertion.

And how long is it since putting a question has acted injuriously in the investigation of concealed truth? How long is it since it has been forbidden to seek illustration and confirmation of natural phenomena by questions? Is everything which has been discovered by questions and an overwhelming number of concordant replies, to be considered unworthy of scientific consideration, because the observer has not experienced it in himself? Because a physician does not feel the sufferings which his patient describes in reply to his questions, are these replies to be held as useless? Is a diagnosis valueless, *merely* because it is based on the replies of the patient to the physician's questions?—Not a word need be lost over such perverted argumentation.

But the reader must yet inquire of Herr Von Liebig how it can be shewn that I 'draw the attention of the sensitives to the several parts of the phenomena and their peculiarities.' We have just heard that neither I nor my sensitives are supposed to feel or see anything; but here on the contrary Herr Von Liebig speaks of the 'parts and peculiarities of the odic phenomena.' But what has parts and peculiarities to which attention may be directed, must certainly be some existing thing, an object as the substratum of these predicates. Now if he admits this existence in this way, what purpose does his whole objection serve? In one sentence he denies the existence of odic phenomena and in the next he speaks of their parts and peculiarities to which people's attention is drawn. Thus each line involves a self-contradiction.

But is it then true, as my overhasty opponent lightly mentions as a conceded point, that I 'the questioner,' see nothing and never have seen anything of the odic phenomena?—No, it is totally untrue! There is very much which I have not seen; but both I and other non-sensitives have perfectly well observed very important and decisive facts. Among others the reader will see below in the chapter on the odic effects of 'the material universe,' § 1390 and foll., and it has been often declared in all my writings on this subject, that

sensitives are able to distinguish bodies according to their electro-chemical value. For example, when I placed in the hand of a middling sensitive a bottle of sulphuric acid, and afterwards let him grasp with the same hand a bottle of a concentrated solution of caustic potash, he declared one bottle to be cool and the other warmish. When I had done the same for other bodies of different kinds and put the cool ones on one side and the warmish ones on the other, *I saw* that one group always consisted of electro-negative and the other of electro-positive bodies. And when I caused a series of simple chemical substances to be thus examined by sensitive hands, and to be arranged according to the strength of their relatively cool or warmish effects, I saw to my astonishment that they formed the electro-chemical series. This exceedingly surprising result of my labours, a result which forces an expression of genuine astonishment from every one acquainted with the subject, *I saw with my own eyes* as it was evolved from the mass of experiments, as often as I tried it. This extraordinary delicacy of sensitive perceptibility, this peculiar capacity of a sensitive for perceptions which lie far beyond all non-sensitive powers of observation, this new quality hitherto totally unknown to the whole of natural philosophy, which all matter manifests to the touch by peculiar emanations—a quality which runs exactly parallel to its electro-chemical value, is checked by it and thus strikes its roots in amongst the deepest depth of the nature of all matter—these and similar results of odic and sensitive action, which command the most breathless attention and the warmest sympathy in ‘every man of sense,’ the sensible Baron Von Liebig excepted, I ‘the questioner’ have myself seen before my own eyes, as often as I desired. If this had been the whole and sole result of all my exertions, ten years’ labour would have been richly rewarded by it. It is a discovery which will I believe hardly be reckoned inferior at some future time in its significance and the importance of its consequences to Oersted’s in 1820, as every one will easily perceive who has only glanced at the wide physical and physiological extent of the subject.* This and much else of no less importance,

* Reichenbach relates the following interesting anecdote in relation to this part of the subject; *Der Sensitive Mensch*, § 1394, p. 706. “When Berzelius visited Karlsbad in 1845, to seek some alleviation of his weak health, he invited me in a letter from Stockholm to meet him there, in order to converse with him respecting the subject of od, which I had just made known, and in which he felt a lively interest. I had discussed the subject with him for several days, and had been endeavouring to find a sensitive in Karlsbad, in order to give him a practical proof of the truth of my propositions. By the polite intervention of the distinguished bath physician of the place, Hofrat Hochberger, I at last discovered a

which will be found in the following investigations, I have seen well enough. But all this is unperceived by Herr Von Liebig. Like Teddy the Tiler, he stands so high aloft that he no longer sees such trifles concerning us wee folk below, and is thus misled to ill conceived, absolutely false assertions, and must submit to have their downright falsehood publicly cast in his teeth.

But suppose that it was not the sensitives, but I myself who had perceived the odic phenomena of sensation and light, how much better would matters then stand as to the correctness of my facts and deductions? Would Herr Von Liebig then say: Reichenbach is the discoverer of paraffine, creosote, assamar, eupion, capnomor, &c., substances which have been proved to exist by the experiments of other chemists, and he has thus shewn himself to understand the practice and method of scientific research, so that we must regard him as an accredited natural philosopher in whom we should have confidence?—Hardly! On the contrary he would say: *One man's evidence is no man's evidence*; and he would be right. Well, then, the reproach which he *now* casts against me, that it is not I, but 160 named witnesses who have perceived the phenomena,—can this weigh a grain of condemnation? Is it not

highly sensitive lady, Freifraulein (Honourable Miss) Elise Von Seckendorff of Sondershausen, who was kind enough to give us a *réance*. Dr. Hochberger conducted Berzelius and myself to her room. She related to us a long series of wonderful somnambulistic events which she had experienced, but which I was obliged to interrupt with the observation, that these were psychical phenomena, whereas we who were visiting her were natural philosophers, who had only to deal with phenomena perceptible by the senses and left the others to psychologists. I now instituted several experiments. Among others I had brought with me a pocketful of different chemical preparations each wrapped up in paper and looking like bits of confectionery. No one could recognise them, or even guess what they were, from their external appearance. I scattered them about on the table in any order, but about a span distance from each other, and after waiting a little requested the lady to pass her flat hand slowly over them at the height of about three fingers' width, and tell me if she experienced any difference of sensation from different parcels. She did so with her right hand, and soon declared that some of these paper parcels seemed to produce a drawing effect upon her hand, while others did not. At my request she separated the drawing from the non-drawing pieces. When she had gathered together a heap of each, I took one in one hand and one in the other, and placed them before Berzelius. 'These draw,' said I 'and those do not. Now let us open the parcels and see what they contain.' When this was done, we observed the remarkable fact, that all that did *not* draw contained electro-positive substances, as rhodium, nickel, iridium, caffeine, &c., and all that *did* draw had electro-negative contents, as sulphur, selenium, antimony, tartaric acid, &c. The great master of the electro-chemical theory was not slightly astonished to discover in the sensitive nerve an entirely new reagent that must lend a new pillar to his edifice. From this moment he was gained over for my views, and, as is well known, he announced the fact in a public address at Bonn, and afterwards in his Annual Report, in 1846. The noble Swede is dead, but the witness of this little, but not insignificant incident, Dr. Hofrat Hochberger, is still alive and well at Karlsbad."

rather a circumstance in my favour? Has Herr Von Liebig never heard the old saying: *plus rident oculi quam oculus?* The very fact that I, the reporter, feel and see nothing, but have to collect the reality of the circumstances first for myself and then for the world from the agreement of hundreds of witnesses to observations, and to build them up into a theory out of about 13,000 experiments which I have up to this time performed, this very fact is the strongest argument in favour of the credibility of my statements. Self-delusion is here almost entirely excluded. The perception of one sensitive confirms that of another, and that of hundreds establishes that of each individual. The very point then where Liebig thinks to find me weakest, is the point of my greatest strength, and the most powerful pledge for the incontrovertibility of my thesis.

Here Liebig resembles the blind man, who because *he* saw nothing, had the hardihood to deny the existence of light and colour.

It is easy to find the key of the well whence he has drawn these absurdities. Many people come to me after having read my *Letters on Od*,* and wish to test the sensitiveness of which they have found some marks in themselves. Some of these are men of science; others are merely led by curiosity. I am happy to be at their commands, and take them into my darkened rooms. With the first I make regular researches, put questions and listen to the replies, which instruct me and give me matter for further investigations. To the others, who promise me no scientific results, I play the *cicerone*; shew them what satisfies their curiosity, explain the odic tools, and *relate* their use and effect in the light and in the dark; then I stop with them in the dark, and *shew them the luminous odic phenomena*, asking them whether they see or feel this or that which I have described, pictured and related to them, just as a man chats with a visitor whom he wishes to entertain in a friendly manner, and no more. It so happened that some gentlemen from the ranks of natural science called on me whom I saw myself obliged to classify with my chatty friends. These travelled from Vienna to Wiesbaden to the congress of natural philosophers, and called on Herr Von Liebig by the way. Here my name was mentioned perhaps in not the most favourable manner on all points; and what the travellers related concerning the dark chamber at Schloss Reisenberg, according to what they had seen and I had explained, Herr Von Liebig, confusing experiment with demon-

* Translated by Dr. Gregory, *Zoist*, Nos. XLII., XLIII., and XLIV.

stration, imagined to be well adapted as an ornament to deck his *Inaugural Address* withal, and perform the funeral obsequies of myself and od. He may have miscalculated. If Herr Von Liebig cannot produce better weapons than such misunderstood arguments drawn from a troubled source, which fall to the ground at the first breath, he will do neither of us much damage in the eyes of those who understand the subject. 'No man of sense,' says he in conclusion, 'can believe that by so false a method, by visual and sensuous appearances, *provoked in patients with weak nerves*, the existence of a new natural power can be established.' And why was this method *not* false, as Herr Von Liebig published it in seven essays in his *Chemical Annals*? I can only reply that no man of sense will allow himself to be dazzled by such false assertions and illogical objections, or permit facts to be thus talked away which are mainly so simple, and many of which lie so much on the surface that a child will literally soon be able to put his hand upon them. If such is the utterance of Herr Von Liebig's men of sense, I have never heard more nonsensical objections in all my life. There is nothing more ridiculous than a clever man uttering silliness.

A new natural power cannot be established by the odic phenomena, says Herr Von Liebig. Every natural phenomenon is the effect of a generating cause. So much I suppose he will allow. If the cause is occult, we call it in general terms a power. Power is the unknown cause of phenomena, 'the agent in events,' to express myself in philosophical language. This Herr Von Liebig may find at the beginning of every book on metaphysics, if he ever opened one, which his Munich address might lead one to doubt. Hence, wherever there are phenomena there must be some power concerned. As long as we are able to refer determinate phenomena to powers which have been already *assumed*, our explanation meets with no difficulty. But if any phenomena occur which *cannot* be explained by these assumed powers: if we find ourselves unable to reduce the new facts, which present themselves, to known causes: then we are under the necessity to conclude the existence of new unknown reasons, and, for example, in natural philosophy, of new and hitherto unperceived powers, and to refer the facts to these by way of hypothesis. As, then, I have brought to light the odic phenomena, which he is unable to explain by any of the known powers of nature, he is out of all propriety in opposing the assumption of some unknown power. The fundamental cause of the odic phenomena is either a known or an unknown power. As long as Herr Von Liebig is unable

to shew a known cause for them, he must submit to the assumption of an unknown one. *He must*; the law of thought obliges him.

From this point the question in its retrogressive development penetrates still further, namely, as to whether the odic phenomena are really true or not, or, to express myself according to rule, whether they constitute a complex scientific fact or not. Simple metaphysical considerations shew us indisputably that we are unable to attain an immediate knowledge of the absolute constitution of any object of sense, but that we must be always content with the appearance or phenomenon; that is, with the little which meets our senses. Its general objective truth we then proceed to establish for ourselves and others by induction, according to the rules of thought. The inductive proof is conducted by evidence. This is indispensable in science, as no one can feel and view everything with his own senses. The witnesses must be trustworthy, disinterested, concordant in their statements without previous combination. The greater the number of such witnesses, the more varied their relations to the object, so much the higher rises the force of the inductive proof, and finally reaches a height nearly on a level with demonstration. If the perceptions and declarations of such persons who have never seen each other, and who conduct their observations under the most different circumstances, agree in hundreds and thousands of cases, the induction becomes complete, and consequently logical, certainty. Philosophy has no other criterion for truth besides this unanimous agreement. It is not necessary that every one of us should have seen America; if only a large number of persons have been there and trodden on the firm land, their concordant testimony, vitiated by no prior combination, is sufficient to assure us of the existence of the great western continent; if we follow their indications, we shall find it there—it will be really existent. So with the odic phenomena of sensation and light. They have been brought to my knowledge by more than 160 concordant and named witnesses, and by many thousands of the most varied observations; thousands of witnesses, too, have, in consequence of my writings, observed them in themselves and their friends, in my native Germany, in England, France, and everywhere on both sides the ocean: a large number of them are so well known, a part of universal popular lore, I might say, that I have only to name them to be certain of their general acknowledgment. Dislike to yellow and preference for blue; incapability of remaining between others; abhorrence of a looking-glass; oppression caused by close

spaces ; faintings in church ; impossibility of sleeping on the left side ; disgust at metal vessels ; shrinking from all contact of hands ; nervous attacks at table-moving ; writing cramps ; and a hundred similar phenomena, which imperiously rule a large proportion of mankind in common,—these are known to all the world, and Herr Von Liebig may do as he pleases, he will not be able to talk them away ; not to mention a thousand other physiological odic processes which I have demonstratively established. *The fact of odic phenomena is logically unassailable.* Now when the facts are once established in their scientific signification, the laws of logical evolution require the constructive form of an hypothesis, as the only way of extending the sphere of our knowledge ; it is not merely allowed, it becomes *intellectually indispensable*. Our ideas of heat, light, a magnetic and electric principle, are hypotheses, under which we combine groups of facts incomprehensible in their causes, and nothing more. The numerous new phenomena which I introduce, form a similar, comprehensive, concordant group of similarly inexplicable facts. Now since Herr Von Liebig is unable to explain them by the imponderables already known, and must admit his inability to do so, *the preliminary assumption of a peculiar and hitherto unknown natural power*, whence they result in scientific connexion, *that is, the hypothesis of od, rests upon a perfectly justifiable foundation.* The logical conditions of the inductive proof, and the consequent hypothetical substruction, have been throughout more than satisfied. It would be mere superfluity of wealth to give more. Those who are not satisfied with this, but continue to delight in making frivolous objections, such as we have just read, are entirely ignorant of the criteria of scientific truth ; *i. e.*, have no philosophically educated brains, and their disorderly talk is worthy of no further consideration.

Herr Von Liebig, by accusing me of a 'false method,' has turned over the scientific dispute into the *arena of logic*, and this gives me an opportunity of inspecting the weapons of his ratiocination. This we will now do, *secundum artem*. We must speak somewhat by the card with this gentleman, who is inclined to go beyond his strength. In his address he treats of *observation*, and says, 'No art is so difficult as the art of observation : it requires a well-informed sober spirit, and a well-schooled experience (*wohlgeschulte Erfahrung, sic!*)' &c. Remarkable ! I have hitherto believed that a baby in arms made observations by the dozen ; even dogs, and cats, and unschooled apes make observations. Nay, I have heard of industrious fleas, that could only have been

trained by acting on their powers of observation. Observation belongs to the elementary psychical developments, and lies amid the lowest synthetic notional forms. When the plough-ox stops, he receives a blow. Standing still and being beaten become associated in the ox's brain, and form themselves synthetically to the excited *observation*, that blows always follow stopping. In consequence of the exercise of this art then, which Herr Von Liebig finds *more difficult than any other*, our bovine friend trudges on step by step in the furrow. Perhaps, however, higher scientific observation is meant to be different from common observation. If so, this is a psychological error. The mental process is precisely the same in both cases. But when the scientifically educated man observes, a much larger number of related ideas which he has already in store spontaneously suggest themselves, and thus support, enrich, and sharpen the observation generated from them. The simple intellectual act is, however, unaltered. How then can any one term a spontaneous psychical process an 'art?' Herr Von Liebig then proceeds to apply his new philosophical discovery concerning the attributes of 'observation' to make a sally upon me and my unwelcome 'odic science,' as he betitles it. Let us revert for a moment to what has already been said. Observation requires its instruments, the sensuous and nervous apparatus, to be healthy, we heard him say, and then he forms the following syllogism:—

MAJOR.—*All sensitives have an unhealthy nervous apparatus;*

MINOR.—*An unhealthy nervous apparatus is totally unfitted for making observations;*

CONCLUSION.—*Therefore sensitives are totally unfitted for making observations;*

and thence unhesitatingly concludes that all such observations are false, and not fit for the use of any 'man of sense.' Thus put, his honest German readers and admirers accept all he says, confiding in the *verba magistri*, and don't perceive that he is leading them into a snare. For, in the first place, our preceding remarks shew the *major* to be false—that all sensitives have an unhealthy nervous apparatus; and, in the next place, the *minor* is false—that unhealthy people are unsuited for observation; and thirdly, the *middle term*—'an unhealthy nervous apparatus'—is a flexible plastic expression, which is suited to receive a different signification in every new relation. There are motor nerves, nerves of sensation, of animal and vegetative life, differing as far as the poles asunder in their functions. *Which* of these were intended

by Liebig in this place? Not all certainly. We may see excellently with the nervous apparatus of the eye, and be deaf with the ear; we may have lost an arm or leg, and yet have an exquisite touch; we may be deeply diseased in the sympathetic, the *vena portæ* system, and be perfectly healthy in the pulmonary and cardiac nervous system; we can hear, understand, and think, without being able to stir so much as a finger; we may be raving mad in the brain, but have an excellent digestion: all of which are various parts and apparatuses of nerves, which may be here and there sorely diseased, and yet often enough have not the slightest injurious influence on sensitive perceptions. The whole question turns upon *which* set of nerves is meant, and he quietly slips by the point. But we will analyze Liebig's processes of thought a little closer, as he seems to have lost the rule for their development. How much health of sense and nerve does he reckon sensitives to require in order to perform correct mental operations in my experiments? What must they do, to be *capable of observing?* I will tell him. *Of the great 'art of observation'* they must possess enough to know that light shines, and wet moistens; that blue is not yellow, and red not green; that warm is not cold, and disgust not inviting. That is all. Their sensuous and nervous apparatus has no more to do. Now does Herr Von Liebig believe honestly that Professor Endlicher, Dr. Natterer, Professor Husz, Medicinal Counsellor Ekkard, Dr. Koeller, Major Schwarzman, the Counts Coronini, and a hundred other healthy and sundry unhealthy people, are not able to distinguish white from black in this way? No; he does not believe it. He himself does not believe what he would by his fallacy lead others to believe. For independently of the untruthfulness of the unproved *major*, and the equally untruthful *minor*, it is evident that the indeterminate and vague *middle term* in Liebig's syllogism has a totally different meaning in the two premises. In the first it is general, and merely denotes unhealthiness without any mental weakness; but in the second it signifies disease to the amount of perfect insanity, in which a man is incapable of immediate and axiomatic elementary apprehension. Hence he presents us with a conclusion drawn from *four terms*; the middle term being ambiguous, *i. e.*, a deceptive conclusion *ex fallacia falsi medii*, which logicians call *subreptio*, and Germans *Erschleichung*—swindling. Now it is just this very sophistical art of swindling conclusions by an incorrect application of the laws of thought, in which all Liebig's writings shew him to be a master. By this he has managed to bewilder and bribe the public so often with

half truths. It could only have been in such a deceptive way that he could persuade people of such absurdities, as that the cultivation of beet sugar—that blessing to Germany—was inadmissible and silly; coffee and tea, those active sleep-destroying nervous drinks, were healthy articles of diet; tobacco with its poisonous nicotine, the most disgusting dirtiness that ever came into the world, with which a man makes a chimney of his throat, sacrifices his nose, his teeth and his palate to filth, soot, and mould, and fills his dress, furniture, and the atmosphere of his rooms with stinks, was advantageous, good, and decorous; and so on. By thus endeavouring to apply the false lever of logical swindling to me, too, with his sweeping expression ‘unhealthy sensuous and nervous apparatuses,’ he hopes to lead the judgment of the public astray and deter them from my laboriously gained truths of sensitiveness. It is not my method of investigation which is false, for that must be adjusted here as elsewhere to the nature of the subject under investigation: it is the turbid criticism upon it due to Liebig’s illogical argumentation which is false. But we must uncover the obliquity of the lordly analyst’s dialectics, and lay our finger on its nakedness. He carries unfair weapons, as we have seen, and these must be wrested from him.

If we analyze Herr Von Liebig’s address into its separate parts, which is not difficult, for they almost fall asunder of themselves, we shall see that his attack upon me has no connexion with the object and construction of his lecture, but has been as it were plucked from the hedge and stuffed into it, merely with the malicious intention of personally hurting me. An article in a journal properly introduced would not have answered this purpose: he chose a solemn act which would re-echo through Europe; and in this he thought to destroy me and my attempts with one blow. Whether Herr Von Liebig has done himself or me the most harm by this attempt, time will shew. In the meantime, if I collect the inconsistent and ill-judged phraseology which he directed against me, and the above analysis of it, into a few lines, it is evidently *false*,—that he should attempt to depreciate to-day what he once was the foremost to praise and approve; *false*,—that no unprejudiced persons have observed the odic phenomena; *false*,—that only sick people of weak nerves have taken part in them; *false*,—that these are only uneducated men, incapable of describing their observations of themselves; *false*,—that I have suggested their observations to them; *false*,—that I have led them to particulars within their consideration; *false*,—that sensitives as such are always persons of weak nerves; *false*,

—that one diseased in body must be necessarily diseased in his senses and intellect; *false*,—that even diseased persons are unable to have correct sensuous perceptions; *false* and downright absurd, that my communications are valueless, because the facts have not been perceived by myself, but by hundreds of other persons; *false* and totally opposed to all sound logic, that my method of investigation does not satisfy the demands of physical science, and the logical conditions of inductive proof and of regular hypothetical development: and consequently the whole of this shallow sally is without the slightest truthful or logical foundation. It is simply, as every unprejudiced person who knows anything about the subject must admit—a piece of scientific slander.

As a conclusion to my defence, I will put it to the reader how he can reconcile the sallies of the Munich *Inaugural Address* against od and myself with the following passage in a letter written to me by Herr Von Liebig on 7th January, 1845.—'I wish and hope that your* (odic) treatises will be read by every one with the same pleasure that they have given me and Hoffman, and all who are acquainted with them; and if I cannot admit your views in every particular, as I tell you frankly, yet this has in no wise impaired the delight with which I have entered into your ingenious and brilliant experiments, observations, and speculations. The mode we take of spreading a knowledge of your investigations (through the *Annals*) must open a way for your views. May the new year fulfil all your wishes in this respect, as I have no doubt it will.'"

(This Preface will be concluded in our next.)

II. *Cures of Gout and Rheumatism and alleged Liver Complaint: with an instance of Clairvoyant Sleepwaking in a lunatic.* By WILLIAM LLOYD, of the Society of Friends.

"In the present instance, their faith in what was past carried them not forward to the obvious conclusion, that He who snatched the daughter of Jairus from the jaws of death, and raised a young man from his coffin, would be able to bring back Lazarus from his grave. And this indeed was what was to be expected from persons like them, of low occupations and mean attainments, whose minds were unimproved by education and experience: for, however certain modern pretenders to superior wisdom may affect to speak contemptuously of the credulity of the vulgar, and think that they display their own refinement and penetration by a resistance of the evidence which satisfies the generality of men,

* Liebig addresses Reichenbach in the second person singular; a mark of most intimate friendship or near relationship in Germany.—*Translator.*

the truth is, that *nothing is so much a genuine mark of barbarism as an obstinate incredulity.*

"The *civil-minded and the illiterate* from very different causes *agree*, however, in this, that they are always the last to believe upon any evidence less than the testimony of their own senses. Ingenuous minds are unwilling to suspect those frauds in other men to which they feel an aversion themselves; they always therefore give testimony its fair weight. The larger a man's opportunities have been of becoming acquainted with the occurrences of his own and former ages, the more he knows of effects daily arising from causes which never were expected to produce them,—of effects in the natural world of which he cannot trace the causes; and of facts in the history of mankind which can be referred to no principle in nature—to nothing within the art and contrivance of man. Hence the man of science and speculation, as his knowledge enlarges, loses his attachment to a principle to which the *barbarian* steadily adheres—that of measuring the probability of *strange facts* by his own experience. He will at least be as slow to reject as to receive testimony; and he will avoid that *obstinacy of disbelief* which is satisfied with nothing but ocular demonstration, as of all erroneous principles the most dangerous, and the *greatest obstacle to the mind's improvement*. The illiterate man unimproved by study and by conversation, thinks that nothing can be of which he hath not seen the like: from a diffidence perhaps of his own ability to examine evidence, he is always jealous that you have an intention to impose upon him and mean to sport with his credulity: hence his own senses are the only witnesses to which he will give credit.

"I am persuaded that nothing hath so much contributed to spread infidelity among the lower ranks of people, as the fear of discovering their weakness by being over credulous, and the use which artful men have made of that infirmity."

—BISHOP HORSLEY. *Sermon 36, on the raising of Lazarus.*

Fulford, 9th month, 14th, 1854.

Very Esteemed Friend, Dr. Elliotson,—Should the subjoined cases, in the absence of more important communications, be deemed acceptable as a contribution to the pages of *The Zoist*, I forward them for insertion.

Cure of a Fit of Gout.

It is to me a subject of regret, that the painful and common malady of gout should so seldom be subjected to the genial influence of mesmerism: for I believe this would be generally found effectual in affording relief and cure more expeditiously than any other remedy. And yet, how many endure severe and prolonged sufferings, without any thought or inclination to seek relief, through the agency of this potent, sanative principle.

In the only two instances in which I have had the opportunity of applying it for the relief of gout, it proved singularly effectual: and, by reference to six volumes which I possess of *The Zoist*, I find that, out of the few cases recorded, several were cured very expeditiously.

When recently in London, I went down to Poplar to see a relative, James Hardwicke, of Randall Street, whom I found laid by with an attack of the gout, to which he is subject, and which always lasts from a week to ten days. It was then the

third day of its continuance: his foot and great toe being in an inflamed and swollen condition. I applied local passes for about half an hour, during which process the inflammation in part subsided: and I subsequently found that the following morning he was able to put on his usual shoe, and proceed with his accustomed avocations, without any necessity for further treatment. Thus I think it may be fairly concluded that mesmerism saved him from some days further suffering.

II. *Second Cure of a Fit of Gout.*

The other case was far more extreme, and cured by me in five days. But I do not feel at liberty to report particulars, and therefore the information may be taken for just what it is worth in the estimation of the reader.

III. *Cure of Rheumatism.*

I was previously in London in 1851, when I called to see an old acquaintance of mine, the wife of William Mead, builder, Canonbury Park, Islington. She complained of being afflicted with rheumatism in one of her knees. As I sat talking with her for perhaps about three quarters of an hour, I made passes over it, devoting as much will and attention to it as the circumstances admitted, and left her, not knowing what the result might be. But, calling again on the occasion of my recent visit to London, I had the gratification to find that she had been perfectly free from her malady ever since, a period of three years, notwithstanding it had previously been of twelve or thirteen years continuance.

IV. *Cure of alleged Liver Complaint.*

Mary Garbutt, housekeeper to an intimate friend of mine in York, had been ailing for about six months, during a part of which time she had been attended by a surgeon of good repute. But, as she experienced no permanent improvement, she applied for advice to one of the most skilful physicians in York. He very patiently examined the case, and pronounced it to be a liver complaint, prescribing medicines for her, which she took accordingly: but still she found little or no benefit. The pains in her head, back, and side, were at times very intense, insomuch that she said she would willingly undergo the operation of having the diseased part cut out, if thereby she could obtain relief. She happened one day to come to my residence at Fulford, when I offered to mesmerise her: I did so for about half an hour, producing light coma, and applying local passes to the several seats of pain. In a few days I learned that she had experienced con-

siderable relief thereby; and in about a week from the first time of mesmerising her I did so again, in the same way. Ever since that, a period of about five months, she declares herself perfectly well, and free from all pain, notwithstanding there has been no further application. Subsequently to the cure she met the physician accidentally in the street. He congratulated her on her improved appearance, and asked if she were not better. She told him that she was, and that a gentleman at Fulford had mesmerised her. He told her she did very right to get relief in any way she could: cautioned her not to bring on a relapse through want of care, and gave her a string of precautions for her guidance.

With much goodwill,

I remain respectfully thy friend,

W.M. LLOYD.

NOTE BY DR. ELLIOTSON.

This excellent man has already sent many other cures to *The Zoist*, in Nos. XXXIII., XLII., XLV. It is worth remark that he is sixty-three years of age, small and slim: yet his curative powers are great. He is brimful of benevolence, modesty, and singleness of heart: the very *beau ideal* of what I understand by the terms *primitive Christian*.

The following are extracts from a letter which I received from him in the spring:—

“ I am acquainted with — — —, the proprietor of — — Lunatic Asylum. Some years ago he was a prominent mesmerist in — — —. He is afraid to try it on his patients, lest the higher powers should debar him of his licence. I was there once, when he informed me that an insane and very epileptic young woman-subject had, the evening before, spontaneously fallen into a state of lucid and delirious sleep-waking. On speaking to her he found her communicative, and appearing to be in happy communion with her deceased mother, whom my friend did not previously know was dead, in a state of happiness, and that she wanted her to come to her; also that she saw a brother in a state of misery. My friend requested her to try if she could see his father: and this she soon professed to do, gave a correct description of his personal appearance, and remarked with pleasure his happy condition: whilst a brother of my friend was in a similar position with her own.

“ She spontaneously remarked, ‘Oh, here’s Mr. —,’ a previous proprietor several years dead, whom she never knew, and who was not in my friend’s thought, nor was she under his influence. She correctly described him and observed that he walked and spoke with difficulty. This was the case previously to his death, and I believe from paralysis. She also intimated that he was in a state of

happiness. My friend told her to inquire after this person's wife, who died subsequently to himself, the reply to which query was, 'She is not in my kingdom.' He then told her to ask why he altered his will: (in this my friend was interested,) he gave no reply but disappeared and was not again visible. She then said she saw his wife and that she was one of the miserable. My friend observed that, according to the condition of those she saw, her countenance and manner were either happy joyous placidity or gloom and uneasiness.

"He inquired of her respecting a friend of his at a distance, who he apprehended was very ill. She told him either that he was *well* or that he was *much better*, and the next post brought a letter from the person, to say he was coming to — — — to see his friend.

"He inquired of her respecting two others who were ill, respecting both of whom she predicted their death, and in one of the cases she gave the day and time. But, though they both died, yet the latter outlived the specified date.

"He tried by the usual means to awaken her but found she was proof against his effort. Yet upon touching Firmness she rose up on her feet so that they walked her up to her room and I think put her to or on the bed, and as my friend had failed to awaken her he told her to come down at a certain given time, and have an egg for her supper, expecting her to come in her normal condition, but did not intimate so much. She went down exactly at the time, but still in the same state, with her eyes shut. She sat awhile and then asked for her egg, ate her supper, still in trance and eyes shut. I am not certain but rather think that he *then* requested her to come out of that condition, and that she did so: but at any rate they got her to bed, and when they left her for the night, (for they did not continue to watch her,) she was in the abnormal state. He requested that, at a given time in the morning, she would awake up into her natural waking condition, and go down and assist the servant in the kitchen as she had been in the practice of doing. This charge she obeyed and at breakfast told the servants something of what she had seen, and that an angel had told her she should have no more fits. This she appeared to say in a very humble reverential and tender state of mind, and at that time had a recollection of the particulars of the trance and the delightful feelings and views attendant. But subsequently this vivid recollection became clouded and the feelings indistinct.

"After breakfast went again into the *abnormal* state for about an hour and a half, during a part of which time the sceptical Dr. —, who has written discreditably against Dr. Elliotson, was present, he being the visiting physician.

"She remained quite well in respect of insanity and fits for some months; when, having been discharged as a patient, she returned as a servant in the establishment, after which she had a fit, and being detected in some dishonesty was discharged. I remonstrated with my friend for his precipitancy, but he thought for example sake before other servants it would not have done to retain her.

"The several months she remained a patient, she was perfectly

sane and entirely free from fits. When she had the fit after her return whilst in the capacity of a servant, she had been standing on a pair of steps cleaning windows and was found lying on the ground on her back. She said she had fallen, but my friend's judgment was that it was the result of a fit.

"Upon questioning her she had never been mesmerised but once, and that was by a doctor somebody (not the one who once forwarded a striking account in No. XIV. of *The Zoist*) at _____."

This is another valuable illustration of what we mesmerists are always asserting,—that mesmerism produces what occurs in various cases without mesmerism, and of the common circumstance of delirium being united with sleep-waking and even with clairvoyance. Instances of spontaneous clairvoyance without any kind of mesmeric process, with delirium, and of genuine clairvoyance in insane patients, will be found in various numbers of *The Zoist*. In No. XXXV., p. 284, will be found references to all the cases of clairvoyance with and without mesmerism in *The Zoist* up to that period. Since then, cases of clairvoyance have been published in No. XXXV. p. 290; XXXVI. (in brutes) pp. 392, 402, 422; XXXVII. p. 37; XXXVIII. pp. 142, 184, 221; XL. pp. 333, 349, 375, 405, 416; XLI. pp. 68, 72, 75, 79; XLIV. p. 300; XLVII. pp. 213, 249.

III. *Phrenological appreciation of the character of Alexandre Dumas (published by his permission).* By M. A. CASTLE, M.D., of Montmorency, near Paris.*

"Non mediocrei hominis haec sunt officia. Syr. O lepidum caput!"
TERENTIUS, *Adelphi*, 971.

BUT lately arrived in France, I had yesterday for the first time the pleasure of seeing Alexandre Dumas.† He was good enough to allow me to examine his head, and I con-

* Dr. Castle was introduced to our readers in No. VII., in which he published an elaborate account of the phrenology of the celebrated German theologian, the Rev. Dr. Strauss.—*Zoist*.

† M. Dumas is the author of more than 500 volumes: he has translated several classical works, amongst others some books of the *Iliad*, and from the English some plays of Shakespeare. In his private life he is about the happiest man existing: he writes from fourteen to sixteen hours a day: has earned and spent more than three millions of francs: earns still immense sums, *qui n'ont pas le temps de s'échauffer dans ses mains*. His romance, *Monte Cristo*, brought him an enormous sum, and with it he built his house near St. Germain, called "Monte Cristo," which cost him 130,000 francs, and which he sold a few years afterwards for 30,000. He is noted for the generosity of his acts, and it is said that more than twenty persons find means to live entirely at his expense.—*Zoist*.

gratulated myself on having the opportunity of studying so exceptional an organization. Were I to say that I at once found indications of a rich literary talent, of an inexhaustible imagination, of an unwearying capability of intellectual labour, I should say nothing new to any one. All will naturally feel more curious to obtain the phrenological key to the extraordinary power he possesses of delineating with so much truth so great a variety of characters. Nowhere is the varied power I speak of more striking than in the *Trois Mousquetaires* and *Vingt ans après*. In these works (or rather this work) are characters which I look upon as typical. They are delineated with a truthfulness and a completeness of detail amounting in my opinion to the most complete expression of psychological science in its two great branches: the primitive capacities of man, and the manifestations of these capacities in all kinds of circumstances.

I am curious to solve this problem, which, it appears to me, must equally interest all those in any degree versed in the study of man. But such a rapid investigation as I am about to make must necessarily leave much to be desired. The subject is sufficiently rich to furnish a volume. As I have obtained permission to speak with all philosophical impartiality, I may possibly undertake to treat it more completely at some future time: it would be a valuable addition to the phrenological gallery I have already commenced of illustrious contemporaries.

In the meantime all I can give to the public is a simple sketch, encumbered with as little that is merely technical as possible. There is nothing arbitrary in my appreciations, and I can, if required, furnish proof of the inevitableness of my inductions: I write under the dictum of principles and facts which are demonstrable to all.

I shall speak first of the faculties which constitute the moral and affective character, and afterwards of the intellectual faculties.

Cerebral Organology of Alexandre Dumas.

<i>Amativeness</i>	very large.
<i>Philoprogenitiveness</i>	large.
<i>Adhesiveness</i>	rather large.
<i>Approbativeness</i>	large.
<i>Veneration</i>	rather large.
<i>Benevolence</i>	very large.
<i>Combativeness</i>	moderate or rather large.
<i>Destructiveness</i>	rather large.
<i>Firmness</i>	very large.
<i>Self-esteem</i>	large.

<i>Acquisitiveness</i>	rather above moderate.
<i>Concentrateness</i>	rather large.
<i>Secretiveness</i>	moderate.
<i>Circumspection</i>	moderate or rather large.
<i>Conscientiousness</i>	rather large or large.
<i>Hope</i>	rather large.
<i>Ideality</i>	very large.
<i>Marvellousness</i>	rather large or large.
<i>Constructiveness</i>	rather large or large.
<i>Imitation</i>	moderate.
<i>Order</i>	moderate or rather large.
<i>Individuality</i>	large.
<i>Locality</i>	rather large.
<i>Eventuality</i>	large.
<i>Form</i>	rather large.
<i>Distance</i>	large.
<i>Weight</i>	rather large.
<i>Colour</i>	rather above moderate.
<i>Number</i>	rather large.
<i>Language</i>	very large.
<i>Tune</i>	moderate or rather large.
<i>Time</i>	moderate or rather large.
<i>Wit</i>	rather large.
<i>Comparison</i>	very large.
<i>Causality</i>	large.

Temperament: sanguine, a little lymphatic.

Age, 54 years.

Approximative measurements of the Head.

1. Circumference, passing over Individuality, Destructiveness, and Philoprogenitiveness	22 $\frac{1}{2}$ inches.
2. Circumference, passing over Comparison and Concentrateness	22 "
3. From the centre of Individuality to the centre of Philoprogenitiveness, passing over Comparison and Self-esteem	14 $\frac{1}{2}$ "
4. From centre of Firmness to centre of Destructiveness, passing over Cautiousness	9 $\frac{1}{2}$ "

The following are the chief effects to be deduced from the cerebral organization of Alexandre Dumas, independently of the modifications occasioned by external circumstances.

Frank in the expression of his feelings and thoughts, naturally averse to oblique courses, his character represents the negation of the instinct of intrigue. He is *expansive*, *affectionate*, *caressing*, and, above all, disposed to that *wide affection* which is more than the mere need of friendship—the need of *comradeship*. This tendency is equivalent to the

absence of exclusiveness in affection, and of the jealousy which is ever in some degree inherent in all exclusive affection.

He feels an *affectionate sympathy for the feeble and suffering, and for those younger than himself*, and, on the other hand, for the aged. He has a strong desire to please, *great confidence in himself*, and is yet inclined to *respect others*.

Feeling strongly the need of *love*, this passion is however in him more material than sentimental: moreover, the desire to please being equally active, it must very frequently have happened that frivolous vanity and gallantry have held the place of sincere love. The exceptions will have been but as episodes in his life.

From his earliest years he must have manifested a strong tendency to *obstinacy*, meriting even the qualifications of blind and unreasonable.

He is more *brave* than courageous, and more *resolute* than brave. These distinctions will be explained.

Irritable rather than irascible, and not often either; yet capable, as an exception, of *violent and blind anger*. Somewhat vindictive, but appearing more so than he really is, owing to the vivacity and obstinacy called into play by opposition. Indeed he generally evinces more *energy against attack* than he feels enmity to his adversaries.

He has a natural tendency to *covetousness*, less marked, however, than the other traits mentioned.

Naturally buoyant, he is inclined to see things *couleur de rose*.

He has a strong primitive tendency to *piety*; at the same time his conscience will have interfered but little with the satisfaction of desires that may have needed control; its influence coming generally *après coup*, that is, not inciting to abstinence, but being rather reserved for contrition.

The above are the principal features of the primitive character of Monsieur Dumas. It has necessarily become somewhat modified, though not to so great a degree as is the case with characters less powerfully constituted, by the progress of time and by external circumstances, which are rarely propitious to the development of all that is excellent in any character—even in those most morally endowed.

Monsieur Dumas is still characterized by affectionate expansion, by frankness and independence of sentiment. To this frankness and independence there exists now however a counterpoise in an acquired faculty of employing, in case of need, indirect means of attaining the end he has in view.

Yet the moment inevitably comes when he despises such aid, throws it aside and advances openly to his object.

As I have before stated, the passion of love in Mr. A. Dumas is, in its primitive nature, more material than sentimental. Considering the confidence which he felt at an early age in himself, in connexion with this state of things, there can be little doubt of the precocity of his experience in gallantry.

If his need of love were great, the pleasure of pursuit and the vanity of triumph were equally so. The desire to please, having generally so large a share in love, as *he* feels it, predominating as it does over the simple affection of *Adhesiveness*, gives rise to a very characteristic feature of his nature,—the need of variety in love. For instance, even when sufficiently attached to a person to feel regret at separation, he will nevertheless be capable of experiencing passion for another, or even for more than one; such new affection in no wise effacing the first.

The secret of this lies chiefly in the great share Benevolence holds in his affection for one with whom there can be no longer question of the vanity of conquest.

If you object that this is not in accordance with morality, remember that my task is to analyze character; that I say what is, not what ought to be.

Little as Mr. D. was at any time disposed to *sentiment* in love, he has gradually become even less so, and has reached a point where he can dispense alike with the vanity of conquest and with sentiment; excepting in some rare instances which might furnish a curious page in this monography.

For the present, I will merely note one or two traits, as contrasting remarkably with his general character.

Though strongly disposed to treat love lightly and to preserve his independence, he will scarcely have escaped playing now and then the *passive part*; that is, being controlled rather than controlling, more susceptible of suffering than having power to afflict. But such passive part being little consistent, as we know, with the tenor of his character, his impulsiveness, his impatience of restraint, the impetuosity of his desires, whatever they may be, his pride, all rise up against it.

Again, Mr. A. D. will more than once have been credulous, even to simplicity, of protestations of affection, believing nothing disadvantageous of the person interesting him, even on evidence more than conclusive to every one else. A want of attention or coldness to himself would more surely awaken him to a sense of his infatuation, by wounding his

vanity and affection, or what may be termed his affectionate vanity.

The chagrin caused by such disenchantment will have been felt keenly, and have been accompanied possibly by vindictive thoughts; but soon both regret and the desire of retaliation will have merged into contempt, indifference, and forgetfulness. By the strength of his feelings he is susceptible of acute suffering; by proud will he endeavours to surmount it; and he succeeds in doing so the more easily from the facility with which new emotions are awakened in him. Such is his protean nature.

The ingenuousness to which I have just alluded is but a partial manifestation of a high tendency in this character, viz., the belief in absolute truth and in the goodness inseparable from it. As in external nature, so in man, all is united (*solidaire*), nothing isolated. It is thus that we find so high a feeling as the one in question called into alliance with vanity and love.

The complete idea embraced in the word courage is that of an instinctive and moral force employed against difficulty and danger. It is a common error to suppose that courage is a simple faculty of the mind, differing in men only in *degree*. The contrary of this is so evident, that courage will be seen not only to vary in its manifestations in different individuals, but, at different times, in the *same* individual, according to the influence of faculties not immediately concerned in producing courage, and even according to age.

How often is it remarked that men, courageous under certain circumstances, are vacillating and timid under others. I cannot now enter at length on this subject, the theory of which rests however on as solid a foundation as any branch of mental science. I confine myself to the following brief development.

There are three direct elements constituting complete courage: *Destructiveness*, *Combative ness*, and *Firmness*.

The first, Destructiveness, communicates energy of attack, and is the chief element of that manifestation of courage called *bravery*; shewn, for instance, when a man rushes unreflectingly into danger.

The instinct which gives rise to this bravery does not suffice for the production of that resistance which is necessary for *continuing* the struggle. Resistance of this continuous kind depends principally on the instinct named Combative ness, which gives duration to the energy of Destructiveness, from which in its turn it receives additional energy.

The third direct constitutive element of courage is Firm-

ness, which gives stability to the two former, and renders instinctive courage complete, by adding to it the quality of inflexibility.

Firmness forms also the basis of the courage termed *moral*, and is the chief source of fortitude under both physical and moral suffering.

There are two other faculties, *Self-esteem* and *Hope*, which also exercise a most powerful influence on the formation of complete courage: *Self-esteem*, by giving confidence in self-resource, and by raising the barrier of pride against submission; *Hope*, by inspiring anticipations of triumph.

If any person glances at M. Dumas's organography, he will now understand the qualification I gave to his courage, which I will proceed to analyze.

In former years his courage was more active, more impulsive, more rash than at present; more influenced by confidence in himself, approaching more nearly to what I have termed *bravery*.

If less impulsive, his courage is now more *resolute* than in earlier life. It is still, as formerly, greatly stimulated by *amour-propre*. Danger of any kind is still preferable in his eyes to the slightest possibility of ridicule. His prudence, however, easily awakened, leads him to avoid difficulties to which he does not perceive the chance of a favourable issue. But, if forced by some imperious motive into a position of difficulty, he arms himself with a resolution not easily to be shaken. In case of a duel, for instance, the desire of vengeance would, with him, be no auxiliary to the ardour of combat, for though somewhat vindictive, he is not sanguinary. He will expose his life nevertheless, and avoid initiating conciliatory measures at once from pride and from resolution, or obstinacy, if you will. Whatever internal trepidation he may experience, he will mask by an effort of his will from the eye of the keenest observer. Rarely or never does he lose his presence of mind. In a character where imagination plays so great a part as in his, no little effort of the will is required to produce the effect just mentioned; for, where imagination is active, danger is conceived in all its possible forms.

M. Dumas will assuredly not deny the fact, that, in any position of danger, his first and strong impulse would lead him to retreat, and that it costs him an effort to overcome this instinct. His pride must so often have suffered from the mere consciousness of this weakness that he will never have ceased to combat it, being more afraid of fear itself than of the danger which causes it. His resoluteness of character is moreover powerfully sustained by his intelligence; for if, on

one hand, his imagination exaggerates danger, on the other, this exaggeration is corrected by the facility with which he weighs the respective advantages and disadvantages of acting on the defensive, or of assuming the offensive; and by the perspicacity with which he discerns the moral worth and gauges the courage of his adversaries.

It is evident then that his is a courage which gains by reflection. Such courage is not only more estimable, but often more formidable, than that which is merely impulsive. The first rises in proportion to the difficulties it encounters, whilst the second is exhausted by their prolongation.

It is not then too much to say that, in the best sense of the term, Alexandre Dumas is courageous.

To his large endowment of Firmness are also to be traced in a great measure his characteristic independence, and the courage with which he sustains his opinions. It is indeed in this sphere that his independence and courage will have shone most conspicuously.

Before answering the question, “Monsieur Dumas is he or is he not an *egoist*?” I am tempted to criticise the too general meaning attached to the word; for evidently most persons look upon egoism as a special faculty. This being the case, some words of explanation are necessary before proceeding with my subject.

Every faculty of the mind has two issues or two kinds of manifestation, which may be compared to the centripetal and centrifugal movements in external nature: the one tending to centralize feeling or to concentrate it on self; the other, to bring us into relation with the outer world, animate and inanimate. In other words, the one issue is egotistical, the other, social and religious.

Strict analysis discovers in all the faculties, with perhaps only one exception, a certain amount of egoism; the proportion of this egoism becomes greater as we descend from the higher to the lower faculties; or, which amounts to the same thing, on ascending the scale, the egotistic gives way to the social element. For instance, the family affections are more social and less egotistic than those presiding over self-preservation and the preservation of the race; whilst the feelings giving rise to patriotism are more social and less egotistic than the family affections.

I am aware that it is a hazardous attempt to treat this subject in a cursory manner. But perhaps the following short analysis, shewing the degree of selfishness inherent in the five faculties which I class as affections, may render my meaning clear.

Of all the affections Amativeness is the most egotistic, for its gratification is not inseparable from the contentment of its object.

Adhesiveness is less egotistic and more social, because it is incapable of any satisfaction independent of that of the object or objects which awaken it.

Approbativeness is less egotistic and more social than Adhesiveness, inasmuch as its action extends to an indefinite number of our fellow-creatures, and even to posterity; and inasmuch as it is capable of great efforts for little reward.

Veneration is still more social and less egotistic, because it embraces the past, the present, and the future (the latter, inasmuch as it extends to God, whom our imagination pictures in the future), and because it leads to abnegation.

Benevolence, the highest in the scale, is the only affection in which no egoism can be traced. At the first glance, Veneration might also appear to be entirely devoid of this element, but on examination we discover its existence (though in a very limited degree) by the fact that *Veneration* acts by predilection. Whereas *Benevolence*, universal in its action, desires the happiness of all beings, feels pity for all suffering, even when the rest of the nature of which it makes part is revolted.

Egoism is then nothing other than the primary impulse of our feelings, their natural solicitation for satisfaction, and, in this sense, is the basis of every human character. Therefore in proportion as an organization is richly endowed, and its needs are strong and numerous, the craving for their gratification becoming more imperious, it is, in the above sense, more egotistic.

Nothing tends so much to develop the egotistic tendencies of our nature at the expense of the more social, as repression and suffering, which excite continual and painful concentration on self. The poor wretch who suffers from cold and want, and whose misery from day to day is alleviated by no hope for the morrow, may be endowed by nature with the tenderest affections and the most generous impulses. But can we wonder that this nobler part of his being, having no possible field for exercise, lies dormant, his whole mind being inevitably bent on satisfying the first, most pressing instincts of nature? For, though all our primitive faculties demand, and ever will demand, satisfaction, that of the lower instincts being essential to our very existence, nature has wisely rendered them the most imperious.

If such necessities, not only of the lower instincts but of our integral being, be inherent and ineradicable in human

nature, must we therefore necessarily conclude that evil will ever be the result? Is it not rather the task of those who take upon themselves the mission of enlightening society, to seek the circumstances favourable to the development of man's primitive character, conjointly with the general good; instead of pertinaciously and vainly endeavouring to bend him to heterogeneous circumstances?

It is by considerations of the above nature that phrenology can meet the objection frequently brought against it, that fine organizations are so often found among the perverted and vicious.

It is true that the highest organizations are those which, though endowed with strong feelings, are nevertheless capable of abnegation. But no man or class of men has the right to require abnegation or sacrifice from others: the very demand implies indeed the highest degree of egoism on the part of those who make it.

It is evident from what precedes that the desire for self-satisfaction, or egoism, is inseparable from the primitive faculties of our nature, and that it is not that primordial law of our existence to which must be attached the stigma usually implied by the word. That stigma is just and salutary only in as far as egoism manifests itself without regard to the rights and welfare of others.

This latter kind of egoism is exhibited under two conditions; the first exists where the lower or animal instincts predominate over the higher or more social; the second, where these higher instincts have been repressed in their development by the reaction of heterogeneous circumstances.

The task of the phrenologist, as far as regards this question, is then, first, to point out how far, in any special organization, the inferior faculties predominate over the higher; and, methodic study having made him acquainted with the proportion of egoism in each faculty, the measure of egoism in the integral organization is thus obtained. He must then weigh the influence that may have been exercised by circumstances on the egotistic, as on every other element of the character.

On account of the vague manner in which the word egoism is commonly used, I have adopted the word *personalism* to express that first description of egoism which I have defined as compatible with respect for the rights and welfare of others.—To return to my prototype. This epithet alone can be justly applied to him; for, whatever may have been the irregularities of his moral character, they will rarely or never have been flagrant against the dictates of justice and

benevolence,—rarely or never will they have consisted in setting at nought the welfare and happiness of another for self-satisfaction.

For one so richly organized, impulsive, energetic, possessing many active passions, all of which concur in producing that intolerance of restraint, that need of absolute independence, which I have traced in him, it is difficult to avoid that manifestation of self which, as I have shewn, is the natural and very legitimate language of powerful feeling and thought.

If, however, led away by the activity and energy of his nature, he have ever caused ill to another, it is certain that, becoming aware of his injustice or unkindness, he will have done all in his power to atone for it.

From the protean nature of his character and his careless independence of manner, the judgments passed on him will inevitably be widely divergent. By some he will be deemed greatly selfish, by others greatly generous. Those who judge him in the latter light know him best. He is, indeed, inspired by the sovereign feeling of benevolence, and by affections acting conjointly with it, capable of acts of rare generosity and delicacy, full of devotedness to a friend, of compassion for the suffering; and often his imagination, intelligence, veneration, conscience, and benevolence, acting in one accord, inspire him with the need of befriending humble and unprotected merit.

It is thus I answer your question. But the subject of egoism will necessarily come on the tapis again incidentally in treating of *Acquisitiveness* and *Vanity*.

To those who may not readily admit the justice of my appreciation of M. Dumas's egoism, I would say that many a character less contrasted in its elements, less energetic, less frank in its manifestations, may easily be more egotistic than his, though having more skill in hiding its egoism.

On Acquisitiveness.

There are two faculties, *Acquisitiveness* and *Self-esteem*, which tend to concentrate feeling and attention upon *self* only, and are therefore purely personal. A certain degree of prejudice is commonly entertained against these faculties, as if they were less providentially ordained than others constituting the mental organism. Before, then, appreciating their manifestation in M. Dumas's character, I intrude upon your attention a few words relative to them.

The phrenological definition of *Acquisitiveness* is "the love of property," "the instinct to acquire." A thorough

investigation of this tendency in man would throw great light upon social questions of deep interest, concerning which such widely-divergent views have been, and are, held by great writers of all nations. Among these views, one, namely, Communism, must fall to the ground if the phrenological theory contain, as I deem it, the true explanation of the mental functions. The variety of tendencies,—of power, allotted to different characters, as well as the existence of an instinct for personal possession, prove that although the association, the consolidation of the interests of each man with those of all, be certainly indispensable, yet that no social system can prosper when each is not individually recompensed, when each does not hold the place he is fitted for by his organization. This being admitted, we must, on the other hand, avoid an error too much accredited, namely, that the desire of possessing,—generally seen under the form of love of riches,—is the dominant faculty of the human mind. It is true that *effectively* it is one of the most active, because up to the present time society has been so organized as to make all liberty—the satisfaction of almost all our desires—dependent upon riches. But, as an organ, Acquisitiveness is not generally greatly developed in men, and many of the effects commonly attributed to its direct agency originate, in fact, in other feelings. I do not deny that Gall and many phrenologists have recognized thieves by the powerful development of this organ; such may sometimes be the case; but far oftener, nay generally, analysis will disclose the fact that acts of theft spring from the imperious needs of other faculties. The majority of thieves are among the poor: and remark moreover, that what they acquire, they rarely hoard.

Every passion may lead to theft. An instance in which *love* was the primary agent, came under my notice in the case of a young man in the prison of Padua. His character had previously been admirable for conscientious economy as far as himself was concerned, and for generosity towards others; but becoming enthralled by an all-absorbing passion, he lavished all he possessed on its object, and had then committed forgery to obtain means to follow her he loved to a distant country. Again; is it not evidently *vanity* which prompts the servant-girl to steal from her mistress some gay article of dress? and *gluttony*, which incites the school-boy to rob the orchard? and so on with every other passion.

It is then to the exigencies of the passions in general that must be chiefly attributed the predominance among men of the desire to possess. In order to form a just estimate with regard to the extent of covetousness in a character, it

is therefore indispensable to consider not only the development of the organ of Acquisitiveness itself, but the kind and power of the other passions, and also the social position occupied by the individual. The different species of covetousness are easily distinguishable—their aspects are widely different. He that is instinctively acquisitive lives only in his avarice: what he gains, he hoards; with difficulty will he spend for himself or for those he loves best. On the other hand, when riches are regarded not as an end but as a means,—when the love of gain arises from the ardour of other desires, money is coveted, but only to spend. The covetousness springing from the indirect source is transient; that originating in *acquisitiveness* is constant.

The qualification *rather above moderate* applied to Acquisitiveness in M. Dumas's organography, shews sufficiently that in his character covetousness is not a marked trait. At the same time, we find also indicated strong passions, which may at different epochs of his life, but especially in youth, have developed a great ardour for riches. Among these stands prominent the thirst for approbation, and there is no passion which favours more powerfully the action of acquisitiveness; for none, generally speaking, is more thwarted by poverty, or more dependent upon wealth for its satisfaction; it being an indisputable fact that now, as in the past, wealth obtains the most flattering suffrages from the multitude. In stating this, I am perfectly aware that Approbateness may find nobler satisfaction in other directions. For such higher manifestations, however, it must be seconded by a due action of Self-esteem, Firmness, Conscience, and the intellectual faculties, conferring moral independence of character. Thus associated, the desire to please cannot be too active, for it is kept within bounds by the necessity felt to merit approbation, and also by the limited number of those whose suffrage is capable of affording gratification.

This degree of discernment however will not, as I shall presently shew, have characterized A. D. in his youth, and he may, like many others, have experienced bitter disappointment on perceiving how frequently brilliancy of intelligence is left unnoticed when brought into contact with brilliancy of fortune. How many men, noble-hearted and of high intelligence, are discouraged, crushed in their energies by this monopoly of the world's consideration by the wealthy.

Circumstances of the nature of those just mentioned, would have rapidly brought the character of our prototype into a new phase. His pride, his resolution to attract the world's attention, his desire for riches, would have become

greatly excited. But his desire of gain, however strongly provoked by similar contingencies, can never have become a ruling trait of his character. Momentarily, he may have manifested a parsimonious spirit—the likely consequence of a resolution to be prudent in pecuniary matters,—a resolution persisted in to an exaggerated degree with regard to trifles, but vanishing before the exigencies of the first passion or caprice. Such improvidence, however blameable it may appear to those of a more cautious and economical disposition, is nevertheless a proof of the absence of that penurious tendency, which may render persons antipathetic, though their habits of life be irreproachable.

A. D. may be prodigal,—but he spends with and for others; his prodigality will thus in all probability be injurious only to himself, while others will reap pleasure and good from it, for let it not be forgotten that generosity is a strong feature of his character.

On Self-esteem and Love of Approbation.

Pride, Vanity,—these words are also among the many fallen into vague usage.

Pride springs from Self-esteem, unmodified by the desire of approbation. Vanity is the effect of Self-esteem, tempered by Love of Approbation. The proud man is contented with himself and indifferent to the opinion of others. The vain man, whilst contented with himself, needs also approbation and admiration from others.

Haughtiness is pride devoid of all generous feeling. It is at once the sense of one's own superiority and of the inferiority of others, and awakens antipathy far more than either pride or vanity. A proud man shocks only by his reserve and his indifference to sympathy. A vain man appears ridiculous and often contemptible owing to his unfounded pretensions and the trifling nature of his ambition. But a haughty man awakens antipathy, because he would evidently command deference as a right, and give none in return.

The three manifestations just considered are perversions of Self-esteem and Approbateness, in the same manner that cruelty is a perversion of Destructiveness and avarice of Acquisitiveness. Such abuses occur only where Self-esteem and Approbateness are wanting in the due counterpoise of higher moral faculties and of intelligence. I say *higher moral faculties*, for Self-esteem and Approbateness, considered in their primitive intention, are also moral faculties. Self-esteem may be defined as the instinct to value self, the tendency to self-respect; in the same manner that Veneration

may be defined as the tendency to respect others. It is the principal basis of dignity, and has a powerful influence in producing the need of independence or the love of liberty.

Approbativeness may be defined as the desire for admiration. It incites to the pursuit of reputation and glory and is a main element in the feeling of honour.

Both these faculties are providentially instituted, to stimulate man to progress and to self-perfection; and if their isolated action give rise to the vitiated effects noticed above, their inactivity or poor development is, on the other hand, very apt to produce general indifference and indolence.

He who possesses Self-esteem and the Love of Approbation, but in subordination to higher faculties, at each step he advances towards perfection, is happy and justly contented with himself; in progress only does he feel himself to live; if he retrograde, however little, in moral and intellectual worth, he will feel himself fallen;—the *status quo*, idleness, passiveness, produce in him—more than ennui—humiliation. He feels that activity, which, well understood, means labour and progress, is the law of human existence, and can experience self-satisfaction, can feel himself noble, only when labouring, not for himself alone, but for others also; so true is it that all our faculties, in their highest manifestations, tend to fraternal union and to the general consolidation of interests.

In Alexandre Dumas, *Self-esteem* and *Approbativeness* are largely developed, the latter organ however predominating. From the brief exposition just given, you will be prepared to find them producing varied and even opposite effects, according as they act together or separately; in combination with, or in opposition to, other faculties.

I made a few remarks in reference to the manifestation of the above faculties in Dumas's youth. At that period of his life, thirsting for admiration, he will have sought it at every source, and it is even probable that the dawn of youthful passion—rarely so desecrated—will have been signalized by fatuity and indiscretion. This perverted effect of Self-esteem and Approbativeness—this vanity—must also have shewn itself in his career as author. Thus, the desire of attracting the attention of the world will have preceded the love of art.

An integral view of his character at the present time, shews it under a modified aspect. Whatever satisfaction he may still find in marks of approbation, he is now often indifferent to those of improbation—a state of mind peculiarly favoured by a strong tendency to live in a world of his own

imagining, and also very probably by satiety of the compliments and attentions by which undoubtedly he will be constantly assailed. In such not unfrequent moments of apathy, or retirement within himself, he will be impatient, peremptory in speech, negligent of those he loves most, and liable to transgress even the laws of politeness with regard to persons for whom he is at other times full of courtesy. He is at such moments capable of forgetting the very existence of those whose sympathy he had previously won by his good offices, and of deeply wounding them by unexpected carelessness. During this gloomy period, benevolence and the desire to please which animate him in general, lie dormant, and leave free scope to the rude suggestions of selfishness alone,—and this the more completely, from his having no instinct nor art to conceal.

Very different are his days of sunshine—days when Benevolence and Approbativeness resume their habitual sway. He is then, though still indifferent to animadversion, contented in feeling himself the object of attention and admiration. Under these circumstances his intercourse must be full of charm. I conceive him devoid of all pretension, with a facile *laisser-aller*, his smile radiant with kindness and intelligence.

You can easily imagine how, in his cloudy days, his want of reserve, his unrestrained humour, may have injured him in the eyes of his warmest admirers. The animadversions to which he exposes himself will moreover be further provoked by a singular trait of his character. I refer to his facility (prompted by the desire to please and to oblige), in making promises of all kinds, which afterwards he neglects to execute, or even forgets altogether. I hasten to add that he is also capable of making sacrifices to fulfil an engagement contracted lightly. But no persevering efforts nor goodwill on his part, would suffice to realize the expectations which he must be in the habit of exciting.

Whatever traces may still remain of former vanity, it is undoubtedly true, (and this is one of the many contrasts in A. D.'s character,) that often he experiences a reaction of sincere humility; his powerful and lucid imagination picture to him an ideal of excellence, to which he would aspire, and from which he feels ever far away. It is to this power of personifying the good, the beautiful and the true, that is also to be attributed his perception of these qualities when he encounters them in others. All personal feeling recedes, for awhile at least, before the superiority he recognizes in another. At the same time may it not be allowed for one so exceptionally endowed to feel also his own superiority, rela-

tively to the majority of men, without being taxed with blind self-esteem.

I shall next speak of Alexandre Dumas's intellectual powers.

Do you allow, I have been asked, that Alexandre Dumas is a man of genius? And if so, would it have been possible to discover his genius by phrenological examination?

The answer to the first of these questions will better find its place in a later stage of this analysis. In the meantime, it will not be irrelevant to endeavour to determine the signification of the word genius.

Lavater says with great naïveté, "*Celui qui n'a pas de génie, ne saurait le définir, et celui qui en a, ne le définira pas.*" This is but eluding the question. To speak seriously, the word genius, as I understand it, represents a superlative degree of mental power, which, in whatever direction it penetrates, discovers and applies new truths. In this sense it may be defined as *the creative power in man*.

With regard to the second question, I reply that, though difficult, perhaps impossible, to recognize with certainty the exact degree of activity and power of any mental faculty, or of any entire organization, yet there do exist indications by which these qualities may be *approximately* estimated by the phrenologist.

These indications are discernible, in the first place, in *activity of temperament, and in the volume of the cerebral organs*, the one being essential to *quality*, the other to *quantity*, of mental manifestation; in the second place, in peculiar combinations of the faculties, which give rise to spontaneousness, fertility, and *nerve*. It is indeed especially in the *harmonious* co-ordination of the faculties that I believe the secret of genius to lie.

How far such indications exist in the present case will be seen as we advance in our analysis.

Any one at all versed in phrenology would at once recognize in Dumas strong passions and great intellectual powers. In the frontal region, several organs are largely developed; among the perceptives, *Individuality*, *Eventuality*, and, in a remarkable degree, *Language*; and all the reflective faculties,* but more especially *Comparison*.

Upon the limits of the intellectual region we find also

* Among these I class the faculty ordinarily designated by phrenologists as *Wit*. It is in fact the *perception of contrasts*, the third and complementary reasoning faculty.

largely developed two organs essential to the production of imagination, viz., *Ideality* and *Marvellousness*: the former, especially, is remarkably developed; whereas a third organ of the same group, *Imitation*, is so small that it may almost be declared to be absent.

From these data may be inferred at a glance the existence of considerable imaginative tendency, but little for the plastic arts; a great spirit of observation and an excellent memory, particularly for facts, giving great aptitude for historical study; a philosophical tendency; and a certain aptitude for natural and experimental science.

It is not difficult, however, to perceive that, in consequence of the predominating action of the instinctive, moral and imaginative parts of this organization, the literary and imaginative will greatly overrule the scientific tendencies, and that there will be a very probable deficiency of that attention and continuity of purpose indispensable for profound investigation.

Whenever the *instinctive and moral* predominates over the intellectual region of the brain, the mind tends to intuitive and impassioned manifestations. In such organizations, truth of an affective and moral order—that which is understood as *spiritual truth*—is *IMPLICITLY* felt.

The *perceptive region* predominating, the intellect tends to occupy itself more particularly with material and external things. This kind of intelligence also possesses truth intuitively—truth under the form of artistic conceptions and aptitudes.

Both these orders of truth present themselves to the mind as *self-evident*, or needing no demonstration. Thus, the conceptions of poets have often foreshadowed the discoveries of science and the conclusions of philosophers. Thus, the laws of harmony are intuitively felt by many entirely ignorant of its scientific principles; and there are numerous instances of untutored mechanical and calculating genius.

When finally the *reflective faculties* predominate over the rest of the organization, a third order of intelligence results, giving an imperative need to acquire *rational conviction*, even where truth is intuitively felt.

Dumas's intelligence, as we have seen, appertains more particularly to the first of the above classes. To this predominance of instinct and sentiment over reflection must be attributed the dramatic propensity of his imagination, by which I do not understand simply the tendency to scenic, but also, and more particularly, to mental personification; *i.e.*, to the conception and representation of human passion

and character in all their varied manifestations. In this sense, the dramatic power exists no less in the poet, novelist, musician, than in the actor and theatrical writer.

So true is it that the predominant activity of the instinctive and sentimental part of our nature gives the need of dramatizing all our emotions, that, before the intelligence has acquired its equilibrium, and, above all, before time and experience have dissipated the illusions of youth, almost every man is more or less a dramatic poet, though often for himself alone.

In order to raise this disposition, so frequent in youth, to the dignity of real talent, the sustaining and vivifying influence of *Ideality* and *Murvellousness* is required. Of these indeed, *Ideality*, whose mission would appear to be to communicate the warmth of feeling to thought, and to reflect the light of thought on feeling, is absolutely indispensable. Should *Imitation* also be large, the poetic talent will be the more complete.

It has been seen that the two former only of these faculties are well developed in Dumas; but combined with his generally rich organization, they are amply sufficient to produce a powerful imagination, chiefly, as I have said, of the instinctive and sentimental kind, but also perceptive and reflective.

I have alluded to the remarkable deficiency in this organization of *Imitation*—a faculty essential to complete artistic talent of any kind. It is indeed mainly owing to this deficiency that I have denied Dumas any talent for the plastic arts, although *several of the perceptive organs, on which these immediately depend, are well developed*.

The present analysis, however, purposing merely to develop the most striking features of this character, I shall trac only the principal results arising from the negation of the faculty in question.

The chief, though not the only effect of *Imitation*, is to give the desire of a model as a guide to the diverse manifestations of the intellect. Combined with powerful reflective and perceptive faculties, it seeks that model in nature.

If the reflective and perceptive powers, or the reflective alone, are feeble, *Imitation* leads the mind to follow in the track of that of other men. *Originality* is by no means incompatible with the presence of the imitative faculty justly balanced; whereas, from its deficiency may be feared a departure from the true aspect and proportions of nature in artistic conceptions and delineations.

In the present case, this danger is probably in a great

measure obviated by that truthfulness of instinctive and moral inspiration, characteristic, as I have shewn, of organizations of that class to which Dumas belongs. Dumas is moreover perfectly capable of serving as Aristarch to himself; his reflective powers are fully equal to the task, but, as will be seen later, he has little tendency to direct his analytical acumen to his own productions, with a view to perfecting them.

There is no doubt that the absence of *Imitation* is further compensated, in this character, by the superior activity which is thereby enforced on the other faculties, left entirely to their own resources.

Three faculties especially, highly developed in Dumas's organization, confer on him a power rarely found where *Imitation* is deficient, namely, that of assimilating and reproducing in new and varied forms, all impressions received, all facts observed, all ideas communicated. These three faculties are, *Individuality*, *Eventuality*, and *Comparison*, already alluded to as occupying the medial line of the forehead.

The first, *Individuality*, gives the perception of the concrete or of entities, under which form the understanding recognizes feelings no less than material objects; for, an idea is a mental image derived either from an emotion or from an external impression. In their *origin*, all ideas are *concrete*, and are primarily realized by *Individuality*. When an idea is regarded as *abstract*, it is merely because the *sensible form* in which it originally appeared has become gradually effaced from the mind.

The second, *Eventuality*, is the perception of events, or of *movements in time and space*. Every faculty of the mind is capable of various sensations,—of pain, pleasure, &c.: a change or movement from one of these states to another constitutes, no less than a change in external objects, an event, and is recognized as such by *Eventuality*.

The third faculty is *Comparison*, which traces the analogies existing between our inward being and external nature, as is illustrated by the figurative language continually in use, e. g., *ardent affection*, *lively hope*, *bitter pain*, *unbending will*, &c.

From this outline of the mode of action of these three faculties will be recognized their influence in producing that mental assimilation of which I have spoken; hence, of alimenting the imagination by lending their concourse to *Ideality*—a faculty pre-eminently well developed in Dumas.

No power of the mind is more rebellious to analysis than that of *Imagination*. It has been defined as *an innate force*,

sui generis, identical with intuition ; as consisting merely in a faculty of re-arranging in new and harmonious combinations, phenomena collected by the memory, &c. Phrenologists regard it as a third mode of action, or a third property, inherent in each of the intellectual faculties.

I can discover no clear idea of the nature of the imagination in these different opinions. Without attempting in this place a definition, I will merely say that observation has convinced me that the imagination takes greater proportions according to the number and power of the faculties which act in concert with *Ideality*.

Imagination has, then, as many *tributaries* as there are faculties in the mind. Each instinct, each sentiment, each reflective or perceptive faculty, may give to it a *special direction*. Thus may be explained the manifold forms assumed by the imaginative power,—the *marvellous* imagination, expressing itself differently in a Coleridge, a Hoffman, a Radcliffe ; the lyric imagination of a Petrarch, a Moore ; lyric and satiric of Byron ; descriptive of Walter Scott ; religious and sentimental of Châteaubriand.

In like manner is our prototype distinguished by several kinds of imagination, deriving colour and strength from the various endowments of his powerful nature, and giving him that force and originality, that prompt conception of human passion and character, which entitle him to the rank of a man of genius. It is a word I would not use lightly, and I do not here apply it without mature reflexion.

I had intended to give a *résumé* of my phrenological remarks on the character of Alexandre Dumas, but I modify my plan in order to reply to some of the questions which require farther elucidation.

To the first I reply, that *originality* is not only impressed on the intellect, but is observable in the whole bearing of Dumas. His moderate *Secretiveness* already favours the unreserved manifestation of every impulse and every emotion, the unreflecting expression of every thought. This frankness (of which I have shewn previously some of the least amiable effects) is alone sufficient to give a rare originality to his manners,—so commonly does the need which each man has of his fellow-creatures force him to conceal the salient points of his character,—so generally does contact with the world wear away and obliterate original peculiarities. The tendency to copy the manners of others is particularly observable in those who have a strong instinct of *Secretiveness* combined with a facility of *Imitation*. The contrary conditions existing in Dumas, the physiognomic expression and general

bearing which characterized him as a young man, will probably have undergone but imperceptible modification at fifty years of age. He is utterly unable to adapt himself from imitation,—I had almost said even from a sense of propriety,—to the habits of others ; or, if ever such adaptation have taken place, it will have been caused by an affectionate sympathy, an assimilation of sentiment, of the nature of that noticed with regard to his intelligence.

Again ; the objection that the existence of dramatic talent appears incompatible with the deficiency of Imitation.

When dramatic conception, either in romance or in theatrical representations, springs from a profound sentiment of human passion, there is always originality, often genius. In the mind of the reader or spectator an echo is awakened of emotions already experienced, or a capacity of feeling revealed which he possessed unknown to himself. On the other hand, productions originating chiefly in the imitative faculty may be admirable for correctness and good taste, but remain ever cold and uninspired compared with the former. There is between the two all the difference which exists between a reproduction of the known and a disclosure of the unknown.

I need hardly say that where the imitative talent and the inspiration of the sentiments are united, dramatic conception and talent are higher and more complete than when derived from either of these sources alone.

These remarks have a direct application to Dumas, who is pre-eminently a *dramatic* artist, from the power and the tendency he has to give an external form to all that presents itself to his understanding and his imagination. He feels incessantly the need of exercising this capacity, and, though it may serve his love of gain or his ambition, the pleasure it procures to himself is ever the first incentive. The exercise of his imagination adds zest to his happiness, and chases sorrow and ennui away. In this respect he resembles all true artists, but he is peculiar in having no taste for contemplating his own productions, no desire to reconsider his creations. His imagination—his whole intelligence, is *protean* ; his conceptions spring rapidly into life, and as rapidly pass from his mind to make place for others.

He appreciates with equal promptitude the ideas of others, and reads with astonishing rapidity, but does not the less seize, and generally with precision, the meaning of what he reads. But if he happen not to apprehend the sense of an author immediately, he grows impatient and gives up the attempt.

There is a disadvantageous side to this rapidity of creation and of understanding in a not unfrequent deficiency of order and *ensemble* in his ideas,—a defect almost inevitable where a talent is ever producing without looking back to ascertain whether too much or too little has been created. This defect is more especially grave with regard to serious studies; for, reading with his characteristic ardour, it is hardly likely that Dumas will ever, except in case of great necessity, investigate thoroughly any question. It appears to me a legitimate induction that he has never been a serious student. It is true that such moments of application as may have been forced on him by necessity or by the desire of knowledge, will have been sufficient to furnish his ready and retentive memory more richly than that of many laborious students.

The deficiencies I have noticed in this intelligence may have been greatly mitigated by the desire to be useful and to attain artistic perfection, and by the advantage of an education adapted to Dumas's natural disposition. But unhappily the latter condition—the more important in proportion as the organization is richer,—is one most difficult to find in the present day.

Considering, however, this intelligence, unmodified by circumstances, manifesting spontaneously the brilliant and varied endowments it has been seen to possess, its high rank cannot be contested, notwithstanding its occasional inconsistency and even futility.

Among Dumas's admirers, many doubtless would wish him to bestow more care on his writings, even though he should produce less. Such a desire is perfectly legitimate, though naturally no one can pretend to dictate to an author the degree of attention he should give to his works.

With regard to the author's own conscience,—that æsthetic conscience which aspires to perfection,—it is far different. His conscience might say to him, "Labour to render your productions ever more perfect, more worthy of your genius. Let your ambition be to be known to posterity first by the *excellence*, and then by the *number* of your works."

Leaving, however, full scope to criticism, the genius of Dumas, such as it has shewn itself in a very pyramid of works, many of them *chef-d'œuvre*, assures him a place in the literature not only of his country, but of his century.

M. A. CASTLE, M.D., Montmorency.

IV. Cure of a Ganglion of the Knee, or of a case of house-maid's knee, with Local Mesmerism, by the Patient's Mother. By Dr. ELLIOTSON.

“ Provided only a man be born baronet or lord, we are ready to accept him for a born scavenger and born physician as well ; nor can any amount of science or learning be esteemed paramount in our regard, except the science of addressing and mesmerising constituencies, or the knack of palavering either house.”—*Examiner.* The concluding sentence will be very palatable, no doubt, to those of our Contemporaries who have failed to second our endeavours to have a Board of Medical Men at the **HEAD** of the sanitary administration of the Empire, and have supported the appointment of the present ~~MESMERIC~~-homœopathic President.”—*MEDICAL TIMES*, Nov. 4, 1854. Mr. Spencer Wells, Editor of the *Medical Times*; p. 472.

HANNAH GRUBB, aged twenty-three, servant to Mr. Cripps, livery-stable keeper in Bond Street, having requested through the head of my establishment to be allowed to call at my house, presented herself to me on the 9th of last May.

I found, upon her left knee-pan, a tumor such as is termed a *ganglion*, and, when situated at the knee, causes the condition of the joint to be called “ *the housemaid's knee*,” on account of housemaids being subject to it from kneeling while scouring floors, stairs, and steps. The poor girls ought always to be provided by their employers with good cushions for such work.

The particulars of ganglion I detailed sufficiently in the seventh article of No. XLV. of *The Zoist*. The tumor was rather larger than a pigeon's egg, and extended from the upper edge of the knee-pan, or patella, to the lower.

Some months previously, she had fallen upon and bruised her left knee. When the discolouration from the injury had disappeared, she noticed a swelling of the size of a small nut at the front of the knee ; but, after increasing to the size of a large hazel nut, it disappeared. One day, about two months after her fall, she scoured longer than usual upon her knees, with only a thin mat under them. She felt the left knee tender the next morning while dressing, and noticed a swelling upon the knee pan. The swelling continued of the same size for a month, and then enlarged downwards. It had existed two months when I saw it : and was *very tender*.

I recommended that some female should draw the ends of her fingers slowly downwards over the tumor, with very slight contact, from just above it to just below it, for half an hour night and morning.

My advice could not be put in practice for a month, as she remained in her situation : and all this time the swelling

continued to increase, notwithstanding she paid a charwoman to do all her scouring, and scoured but twice herself, and then with good cushions under her knees, as I had advised: but at the end of that time she went home to her mother, who at once began to follow my directions to the letter. The tumor presently began to diminish: and when she called upon me on the 29th of June and told me this, I could discover very little of it remaining.

On August the 10th she called again, and I could not discover a remnant of it: nor was there the least tenderness.

The mother was still mesmerising the knee as diligently as ever: and I, knowing the importance of continuing all remedies, whether mesmerism, drugs, or regimen, for some time after diseases have disappeared, begged that the mesmerism might still be continued once a day for a month, and then every other day for another month.

I examined her knee on November the 10th, and no remnant of disease was discernible.

Thus was the cure completed—*tuto, celeriter, et jucunde*—safely, quickly, and agreeably.*

How safely, how quickly, how agreeably the cure would have been effected, if effected at all, by the established means, such as every hospital surgeon would have adopted and such as a young man in his examination before the College of Surgeons would be expected to detail as the *proper* treatment, may be seen by referring to my article, entitled, “*Cure of a very large Ganglion on the knee, thigh, and leg, by Mr. Capern, of St. John’s Wood: and of a smaller Ganglion on the back of the hand, by Mr. William Lloyd, of the Society of Friends, Fulford, near York,*” in No. XLV.†

“The common treatment is to bind something tight upon the part—to rub up and down upon it and round about it with liniments of all sorts, even with mercurial ointment, ointment of iodine or iodide of potassium, or of both—to blister again and again—or to apply very irritating things after a blister and thus keep open a raw discharging surface—to puncture the swelling, or to strike it violently in the hope of bursting it under the skin, and then bind something tight upon it—to put in a seton—to cut the ganglion out—positively to amputate the limb. Some of these measures cause extreme suffering, and have occasionally excited violent inflammation and even ruined a joint, rendered amputation necessary, or absolutely destroyed life.”

* “Asclepiades officium esse medici dicit ut tuto, ut celeriter, ut jucunde curetur.”—*Celsus*, l. i., c. 4.

† At p. 105, I refer to two cures of ganglion effected by a sister under my directions; and recorded by me in No. XI., p. 318.

Let Mr. Speucer Wells, the reputed editor of the *Medical Times*, to whom I am indebted for my motto, reflect upon all this before he again attempts in his little way to insult Sir Benjamin Hall. With homœopathy or with the propriety of the recent appointment of the member for Marylebone, neither *The Zoist* nor myself have any concern. But with the vulgar sneer of the editor in the employ of Mr. Churchill, the bookseller, against this gentleman for employing mesmerism, and for speaking boldly and honestly in its praise on all occasions, I have. Sir Benjamin Hall suffered dreadfully, and applied to more eminent practitioners than one, who treated him in the best way they could with active measures of the established routine. But in vain: and he was incapacitated for all duties both in parliament and in his county. I was consulted upon the propriety of trying mesmerism, and I strongly advised it. At first it was performed by the hospital surgeon whom I met in consultation, and who, having now for so many years acknowledged its truth in private, and *practised* it under the *rose*, is bound, I think, to come forward *like a man*, and speak out in the face of all men, and not allow the insults of the journals which publish his lectures and his hospital cases for him to be received by us only, while he escapes them *like the Irish hero* who hid himself among the *cabbages*. No benefit resulted, but the reverse: and another mesmeriser was engaged. Such good soon ensued that Sir Benjamin was able to resume all his public duties, and every person who reads the newspapers knows that his life has now for a long time been one of the greatest and most useful activity. Except at that single consultation, I have never visited him nor had any communication with him.

And for being thus blessed and shewing himself thankful for the blessing, not concealing the means of his cure, like some miserable, selfish, and contemptible persons, who have no feeling for other sufferers, Sir Benjamin Hall is to be insulted by the Editor of the *Medical Times*! This Editor, like all his brethren, knows of the hundreds of agonizing surgical operations performed in India, Europe, and America without a pang or a moment's annoyance, through the means of mesmerism: he knows of the innumerable and exquisite cures effected by mesmerism after all other means had failed: he knows them all well. But to curry favour with the profession and procure customers for the journal on which he is employed, he thinks it conscientious, manly, philosophical, to ignore these mighty truths: while he calls on his brethren to find out an anæsthetic which shall not be full of danger like

chloroform.* while he talks of suffering humanity and the glorious vocation of the profession, and writes a book calculated, like books on indigestion, nervousness, and chest affections, to attract patients, never reminding the gouty and rheumatic that mesmerism is very efficacious in those diseases,—so efficacious that even the cures recorded by that excellent Friend, William Lloyd, in the present number of *The Zoist*, are worth far more than all that Mr. Spencer Wells advances to subdue the sufferings of gout. Medical editors, authors, teachers, and practitioners act thus, and then complain of the want of honour and respect shewn to the profession, while votaries of Law and Divinity receive riches and titles without limit.

JOHN ELLIOTSON.

V. *Mr. Jackson's decisive answer to the remarks of the Editor of the Intellectual Repository and New Jerusalem Magazine upon that gentleman's statements respecting Swedenborg in No. XLIV.*

"—erratque auris et tempora circum
Crebra manus ; duro crepitant sub vulnere male." *VIRGIL, Aeneid, v. 46, 47.*

TO THE EDITOR OF THE *ZOIST*.

DEAR Sir,—It appears that my article, the *Rappings*, &c., which appeared in your January number for this year, has given some offence to that most respectable body of Christians who have adopted the views of Baron Swedenborg; so at least I am induced to suppose from some remarks which appeared in the March number of one of their periodicals, the *Intellectual Repository and New Jerusalem Magazine*. The following is the passage to which I refer:—

"Swedenborg and *The Zoist*.

"*The Zoist* records the phenomena of mesmerism and clairvoyance, and treats of extraordinary cures which have been effected by mesmeric agency. We have no objection to a full and free discussion of these extraordinary phenomena, and we think *The Zoist* is doing right to devote its pages to this new field of human experience, from which, it certainly appears, much relief in sickness and many cures have been effected. But what we object to is, the lugging in of Swedenborg on every trifling occasion, and misrepresenting both his philosophy and his theology. Swedenborg is the only writer that

* See *Zoist*, No. XLVI., p. 140.

has ever taught men anything reliable and rational as to the spiritual world, its relation to this world, and the nature of spirits. At this moment the human mind is in many cases ardently longing after a true psychology, and Swedenborg is the only man to supply this knowledge, and he has supplied it in great abundance. It would seem that some men have a strong inclination to believe that Swedenborg is the only teacher on these points, but they cannot approach him without a contemptuous sneer on their countenances. Thus in a paper in the last number of *The Zoist*, entitled, *Table-movings, Rappings, and Spiritual Manifestations*, by J. W. Jackson, Esq., the author frequently alludes to Swedenborg, but in every case he either misrepresents or perverts him. Not having read a single book of Swedenborg, he of course knows nothing about his writings; nevertheless he makes statements and pronounces judgments, all of which are entirely false. Many of these statements, such as this, "The Baron's ideas had their preparation in the reveries of Jacob Behmen," are so utterly false, that the merest tyro in Swedenborg can see through them at a glance. We do therefore hope and trust, that for the sake of truth, the writers in *The Zoist*, as well as in other publications, will be careful when they mention anything about Swedenborg and his writings—that they previously study the subject, and state what is true, otherwise their publications will only meet with the contempt they deserve."

Such is the *ex cathedra* castigation which we, "the writers in *The Zoist*," have received from the editorial we of the *Repository*. Now punishment or reproof, when deserved, ought most assuredly to be submitted to with thanks; but when the administrant is in error, we are bound, "for the sake of truth," to disabuse him of his misconceptions. Acting, then, on this conviction, I transmitted the following defense and explanation of the statements contained in my paper on the rappings to the editor of the *Intellectual Repository*. I did this at the request of a member of the council appointed by the Conference of the New Jerusalem Church for the management of the magazine, who also wrote to the editor, requesting that my paper might be inserted. From month to month, however, it failed to make its appearance, although my friend the counsellor, who is also a good practical mesmerist, wrote a second time, with an *ex officio* request, that the editor would reconsider his decision as to its exclusion; but it would seem without avail. In these circumstances but one course remained, namely, to obtain the return of my paper, and then transmit it with this short explanation for insertion in your pages. It arrived, I am sorry to say, only last night, September 4th, having been delayed a fortnight by the beaver, and so will, I fear, be almost too late for the present quarter.

"To the Editor of the *Intellectual Repository*.

"SIR,—I perceive by a notice in the *Intellectual Repository* for March, that your attention has been directed to an article by me, in *The Zoist* for January last. In your observations on this communication, you bring a charge against writers in *The Zoist* for using the name of Swedenborg while utterly ignorant of his works or doctrines. That writers on mesmerism frequently cite the learned Baron as a fine example of interior or extatic illumination must be admitted, and that they consider his visions and those of their higher subjects as phenomena which may be arranged under the same category, cannot be denied. To what extent they are justified in thus identifying the experiences of their clairvoyants with those of the founder of the New Jerusalem Church is a question of fact on which, perhaps, those are the most competent to decide, whose knowledge embraces both Mesmerism as a science and Swedenborgianism as a system. And certainly judging from the statements and opinions of such men as Professor Bush, of America, and Dr. Haddock, of Bolton, whom you acknowledge, and of such authors as the late Cahagnet, of Paris, and others whom I understand you repudiate, but whose familiarity with the productions of Swedenborg is obvious, mesmerists in general cannot be held very blameworthy, if, with such authorities to guide them, they have come to the conclusion, that the visions of the Baron and those of their extatics, are correlative results of psychic susceptibility to supersensuous impressions.

My especial culpability on the present occasion, however, appears to consist in the assertion; firstly, that the rapping movement of the American spiritualists is pervaded by Swedenborgian doctrines; and secondly, that the ideas of Swedenborg had their preparation in the reveries of Jacob Behmen, and that German mysticism as a whole is but a derivative result from the Sooffeism of Western and the Brhminism of Eastern Asia. For a confirmation of the first assertion, I refer you to a work by the same Professor Bush already alluded to, entitled *Mesmer and Swedenborg*, in which that learned member of your church clearly points out the similarity which exists between the teachings of Swedenborg and those of A. J. Davis, who may be considered as the doctrinal leader and hierophant of the spiritualist movement in the States. In the same work also the Professor shows how nearly the views of the Seeress of Prevost coincided with those of Swedenborg. Now that Frederica Hauffe was a disciple of the Behmenite school cannot admit of a doubt, on the part of those who have compared her expositions with those of the extatic revealer of spheres. The evidence of Professor Bush then goes to prove a manifest similarity between the fundamentals at least of Swedenborgianism and Behmenism, and the order of sequence will I suppose determine their respective claims to be primal or derivative. As to the orientalism of many of Swedenborg's ideas, I beg also to refer you to the *Religion of Good Sense*, by Edward Richter, of Nantes, of which a translation was published by Mr. Simms, of Belfast, in his spiritual library, and where the obvious

resemblance of Swedenborg's views, respecting the constitution of heaven, to those of the Bralmans, is admitted, and used as an argument for the truthfulness of his revelation of supersensuous mysteries, in consequence of this agreement in fundamentals between him and these independent witnesses. Both, for example, locating the rational intelligences of the universe, according to their work and condition, in the head, breast, arms, loins, legs, &c., of the celestial man, together with many other points of similarity in essentials, though of course with considerable diversity in nominals. Now if these grave expositors of the truth, as it is in Swedenborg, be in error, on the rather important matters just glanced at, blame them and not the ignorant public, whom they have no doubt unintentionally misled.

"I do not believe Swedenborg is 'the only teacher of a true psychology,' although I admit he holds a high, a very high rank, among those peculiarly experienced minds, to whose development of the interior life we are indebted for whatever we know of the more profoundly subjective sphere of being. In his most exalted hour, however, he never ceased to be the son of a Lutheran bishop, and consequently, in his most rapt visions, he was even more or less conditioned by the specialities of his paternal faith. Hence I cannot admit that he ever arose to the sphere of the absolute. His forms of thought bear such obvious traces of the Judaic, Christian, and Protestant moulds in which they were cast, that his works can only be considered as the truthful revelation of an individual subjectivity, fashioned in northern Europe in the eighteenth century; and which, if formed on the Bosphorus or the Ganges, in ancient Greece or in modern Thibet, would have given us a very different account of things, both celestial and infernal. As a divinely authorized teacher, therefore, I must demur to his claims, while nevertheless admitting the unsullied purity of his moral, and in some respects, the almost unequalled grandeur, of his intellectual nature. He was unapproachably the greatest master of analogy that has yet appeared, and may be considered as the most naturally-gifted and most profoundly erudite mind, in whom the light of ecstasy has been developed during the Christian epoch. Standing in time, however, like a spectator on the Brocken, he projected his own shadow on the infinite, and mistook it for a divine reality. I admit the vastitude of his thoughts, but cannot receive them as the everlasting clothing of eternal veracity. He was great, but I live in the faith that we shall have a greater. The profound reverence of his disciples does not astonish me, for he taught with the authority of a seer. But they will yet learn that he was one of an order, and having had predecessors will doubtless have successors. Had he been a man of action, he might have shaken the principalities and powers of earth to their foundation. This, however, is the work reserved for another, who, coming after him, will be preferred before him.

"Yours respectfully,

"J. W. JACKSON.

"Edinburgh, 15th April, 1854."

Perhaps I may be pardoned for observing, in conclusion, that, since the above was written, we have had, in the strange work of Judge Edmonds, reviewed in the last number but one of *The Zoist*, additional proof, if any were needed, of the extent to which Swedenborgian doctrines pervade the spirit-rapping movement in America. While out of the pages of the *Intellectual Repository* itself ample evidence might be adduced of the truth of my assertion as to the similarity which exists between the teachings of Behmen and those of Swedenborg, I refer to a paper in the September number for 1847, by Alfred Rosse, in which the identity of their views, on such important subjects as the Trinity, Angels, the Grand Man, Freewill, &c., is clearly shewn in a series of extracts from the writings of Behmen.

Were this a matter merely of personal exculpation, I might give an extract from a letter published by me in June, 1850, on the character of Swedenborg, from which it might be judged whether my ignorance in reference to his writings and doctrines even at that time was quite so great as the reverend editor of the *Intellectual Repository* seems to have somewhat gratuitously assumed. But enough has, I trust, been already said to shew the readers of *The Zoist* that they have not been so thoroughly misled by its writers as the criticism and assertions of its intellectual cotemporary would seem to imply.

I am, Sir, yours respectfully,

J. W. JACKSON.

Edinburgh, 5th September, 1854.

VI. *Rapid cure of Agony of the Head, Neck, Arm, and Hand.* By the Rev. JEFFERY EKINS.

Dr. Laycock dwelt most strongly upon the danger of tolerating such delusions as MESMERISM, &c., the results exhibited from which were traceable to DERANGEMENTS of that delicate organ the brain, which was INJURIOUSLY acted upon by external influences.

Mr. Leighton, apparently a stranger in the section, entered into a defence of mesmerism practised under proper conditions and for important curative objects, and was replied to in emphatic terms by Dr. Lankester, who considered that the profession of mesmerism could only arise from a want of knowledge of the physiology of the brain. It MUST OPERATE INJURIOUSLY UPON THE NERVOUS SYSTEM: and to the independent action of the brain we owed biology, table-turning, and that awful delusion, table-talking. *He could not too strongly condemn such QUACKERIES.*—Report of the proceedings of the British Association for the Advancement of Science, assembled at Liverpool in September, 1854, as given at great length and apparently with great accuracy in the *Liverpool Mercury*, Sept. 22, 26, and 29. See *Mercury* of Tuesday, Sept. 26; p. 11.

Sampford, Nov. 17, 1854.

My dear Sir,—I beg to send you a case of speedy cure by mesmerism which perhaps you may think proper to forward for the next number of *The Zoist*. Though the rapidity and, I trust, permanency of the cure in this instance do not exceed the wonders effected at the Infirmary and elsewhere, I am still anxious to contribute as much as possible the results of my own personal practice in testimony of the fact that mesmerism is spreading widely in rural districts, that it is not opposed by medical men in this neighbourhood, and that the poor people with whom I have been brought into contact have evinced their full belief in its curative power by coming to me of their own accord, humbly begging me to attend them, and invariably expressing the most lively thankfulness for the relief they have received. It is delightful to find that the party spirit which riots in *civilized* towns, and in learned societies, does not disturb "the pleasures of the plains;" and, as a proof that professional ill feeling is yielding to humanity and truth, I can cite the example of a surgeon in an adjoining parish (a friend, by the way, of Dr. Engleue) who is not afraid to practise mesmerism. I find, too, mesmerists among dissenters, and most of my patients are dissenters;

"Tros Tyriusque mihi nullo discriminis agetur."

I trust the time is not far distant when at least a *clerical* mesmerist will be found in every parish, and when we shall hear no more of that supine prejudice which refuses to make these simple and easy exertions for the relief of a suffering fellow-creature.

"Medicas adhibere manus ad vulnera Pastor
Abnegat,"

was the censure passed by the poet on the pagan keeper of cattle; it may also be applied with all the truth of prose to many undiscerning *Christians* who confound mesmerism with spirit-rapping and with other *quasi-spiritual* manifestations, and who attribute its beneficent co-operation with the *vis medicatrix naturae* to "Satanic agency!"

I remain, my dear Sir, yours very truly,
JEFFERY EKINS.

John Elliotson, Esq., M.D.

Ruth Goldstone, who lives in the adjoining parish of Old Sampford, having heard from Daniel Andrews, whose cure is reported in the last number of *The Zoist*, that mesmerism alone had removed his leprosy and restored to him the per-

fect use of his limbs, accosted me one day as I passed her cottage, and with great earnestness begged me to visit her.

I accordingly called on her. She is a married woman with a large family, 62 years of age, and has been suffering from dropsy for two years. But she chiefly wished to draw my attention to the circumstance that for the last *sixteen months* she had been afflicted with constant pain from under the left ear down to the ends of her fingers. The whole arm is much swelled, particularly between the shoulder and the elbow, and she has no use of the hand and arm. She told me that the seizure took place whilst she was washing, when she felt a pain in the shoulder and a numbness in the hand, so that she did not know whether she was rubbing her hand or the linen. The pain and the numbness came on at the same time, and in a short time the pain extended to the hand, and as the numbness abated the pain increased. She consulted the parish surgeon, but receiving no benefit she attended the Royal Free Hospital (where Mr. Wakley, jun., is surgeon, and an inquest was held last summer) in Gray's Inn Lane twice a week for *four* months. The treatment she received there relieved the dropsy, but did not mitigate the pain in the hand and arm.

Sept. 25th. I mesmerised her for a quarter of an hour, during which time she did not appear to suffer much; but just before the last passes, which were made more strongly and quickly than the first, she felt strong throbings and sharp pain on the top of the shoulders.

Sept. 28th. On the nights of the 25th and 26th she *slept quite well*,—a blessing she had not enjoyed since her seizure. After a few passes to-day from the shoulder to the hand, *the pain left her hand*, and she could bend her fingers for the first time. Her arm, which hitherto had been *very cold*, was made *hot* by the passes.

Oct. 2nd. She *slept soundly* on the night of the 28th, and *tolerably well* the following nights. The pain is now confined to the shoulder, having *entirely left the hand*. I mesmerised her as usual with contact passes for a quarter of an hour, during which time the pain in the shoulder abated a little. At the last visit she could move *only two fingers*: now she can *move and bend them all*, and even can *turn the wrist*, though the action caused some pain in the shoulder. She has now a *healthy colour* in her face, which on the day she requested my attendance was *pale, worn, and flabby*. She feels a *genial warmth* all over her body, which *had long been cold* and torpid, and she particularly notices a great heat in

the shoulder. Her circulation is decidedly better since mesmerisation.

5th. She has *slept well every night* since the last visit. There is no return of pain in the hand. Yesterday the pain in the shoulder changed from a dull wearing ache to a throbbing sensation of a less severe character. Yesterday she found she could turn her arm more easily at the elbow: the power of her fingers increases, and she is confident that she will soon be able to work. Yesterday she observed that the water I mesmerised for her to drink in my absence bubbled slightly. I mesmerised her as usual, giving her mesmerised water to drink before and after manipulating. *Her face is now quite ruddy and healthy, and her spirits are so much improved as to be noticed by all her neighbours.* Her case appears to me to resemble that of Caroline Bryant.*

9th. She *slept well every night since the 5th.* The pain between the shoulder and elbow is still the same, but it is *entirely gone* from under the *ear* as well as from the *head*. The action of the *hand and arm* is *so much improved* that she can dress herself and has employed herself more than an hour in sewing. She has peeled turnips and potatoes, and made her bed; in fact, she has the *full use of her hand*, which she *could not even move* when I first saw her. Many persons have seen her and bear witness to her improvement. She saw a slight effervescence in the mesmerised water the day after I saw her. I mesmerised her for a quarter of an hour, making passes from the head to the elbow; then from the stomach to the feet; finishing with quick strong passes from head to foot.

12th. *Still sleeps well.* Yesterday the pain abated in the arm. The hand, which had been swollen as well as the arm, is reduced to its natural size, and she feels more strength in it every day. I saw her lift with ease a large can of water. No effect has been seen in mesmerised water: of late there has been much lightning in the air. I mesmerised her as usual. *The hand and arm, which were rather cold, became quite warm after a few passes*, and there was much perspiration in the palm of her hand.

16th. *Still good nights;* the pain much abated, and yesterday night *the pain left the arm and has not returned.* She now can do everything for herself except washing the floor of her room, which at present she is unwilling to attempt. I mesmerised as usual. She now feels no effect of the passes

* See the Report of the Mesmeric Infirmary for 1854, in *Zeist*, No. XLVI., p. 187.

at the time, but is confident that they procure her rest at night and improve circulation.

19th. Pain is entirely gone. She has the *full use of her arm*, and can sew with ease for some hours at a time: she has nearly finished a shirt, which she began after my last visit. I mesmerised her, making passes from the head to the elbow, finishing with slow passes without contact from the stomach to the feet. She always feels warmer whilst under manipulation, even without contact. I always visit her about 4 o'clock. On leaving she persisted in helping me on with my great coat, saying she was "proud to shew me how much she could do," adding that she could not be too thankful for the benefit she had received. She was very anxious to do some washing, but this I did not recommend at present.

24th. She is well in every respect except the dropsy, which is not reduced. Yesterday she carried a good-sized child on the arm that had been disabled, several hundred yards. Mesmerised water still bubbles, though slightly, the day after mesmerisation. I mesmerised her as at the last visit.

27th. She feels a peculiar lightness and alertness in her body and increasing cheerfulness of spirits. She has washed some linen, and has nearly finished making another shirt. In fact, the *arm and hand are cured*. After charging her head, I made passes (some of them with contact) from the right side of the abdomen, which is the seat of the dropsical swelling. She has begun to-day to take two globules of arsenicum in one teaspoonful of water twice a day. I have now ceased mesmeric treatment by passes with the view of trying the effect of homeopathy.

31st. I gave her some mesmerised water. The dropsy is already relieved by arsenicum.

Nov. 3rd. Dropsy is much reduced since homeopathic treatment has been adopted. I still give her mesmerised water. She declares herself perfectly cured of the affection in the arm and hand, and *can work as well as ever she did*.

Nov. 15th. I have discontinued mesmeric treatment, and called to-day merely to ask her how she was. She declared she was quite well, that she had the full use of her hand and arm, which are free from pain. She also stated that the dropsical swelling in her *body* had altogether subsided, and that the swelling of the legs was considerably diminished.

Nov. 27th. She is in perfect health, works resolutely, and regards her cure as almost miraculous.

JEFFERY EKINS,
Rector of Sampford, Essex.

NOTE BY DR. ELLIOTSON UPON THE MOTTO.

Such are the follies of some wise men who take a part in the proceedings of the British Association for the ADVANCEMENT (!) of Science.

Dr. Laycock, who, as far as I know, is altogether a stranger to me, exposed himself a few years ago by his totally unprovoked, ignorant, and vulgar tirade in the *British and Foreign Medical Review*, under the editorship of Dr. Carpenter, who is thought by some to have assisted in the article, for an account of which I refer to a powerful notice in *The Zoist* for October, 1850, No. XXXI., by one of the Editors, compared with whom Dr. Laycock is the smallest of pygmies. The following passages from Dr. Laycock's article will be found in that number of *The Zoist* :—

“ Let us bring the conduct of Dr. Elliotson to this standard ; and it is soon made manifest how recklessly and how constantly he has sinned against sound professional ethics, from the time that he invited laymen to meet him at the North London Hospital. *If that fallen man* had undertaken the investigation of mesmeric phenomena with a due regard to the dignity of his profession, and in a spirit of a sound philosophy, *medicine might by this time have been enriched with not only a new and most valuable curative agent*, but with large additions to one of its most defective departments—the physiology of the cerebrum ; and Dr. Elliotson *would have been honoured and esteemed*. But Dr. Elliotson preferred the empirical course ; he invited laymen to be present at his manipulations ; he has published, or suffered cases to be published, in the *newspapers*, and in journals intended for popular circulation ; he has boasted of his cures ; but we need not prolong this painful matter ; he is indeed a beacon set on high to warn his brethren against the *treacherous quicksands that have engulfed him*, and against a course which has been even more disastrous to science than to himself. To his conduct may be traced, in a great degree, the seizure of mesmerism in England by quacks and jugglers, &c., and its proscription by *true science*. ”

The overwhelming answer to this I will not extract. It will be a treat to any sensible and honest man who may read it, after enduring to read as many gross mis-statements in Dr. Laycock's composition as there are lines.

Dr. Lankester ought to blush, if he really has stated that we who have been satisfied of the truth of mesmerism are ignorant of the physiology of the brain and employ a measure which must injure our patients. He was my pupil in University College, London. I have attended some of his relatives, and attended him in illness since he has been my neighbour and in practice : and ever been on friendly terms

with him. Yet he allows his bitterness against mesmerism to make him forget truth and decency so far as to accuse me (being an asserter of the truth of mesmerism, and an employer of it to cure diseases and lessen the sufferings of my fellow-creatures), in common with Dr. Gregory, the chemical professor in the University of Edinburgh, and so many others of our profession, of ignorance of the physiology of the brain : and to declare that the measures which we employ *must* injure the nervous system and are *quackeries*. I am not aware that he is any authority : that he has yet advanced his profession or any branch of science, or done anything in the least more than talk and bustle: and it is commonly said that, when he offered himself to the College of Physicians for examination as to his fitness to practise in London, he was refused a license, and has not yet obtained one. This report he may contradict if incorrect. Let him learn wisdom, and pause before he makes another attack upon those whom he is on every account bound to respect.

VII. Observations by the Rev. Chauncy Hare Townshend on the case of Mesmeric Disturbance recorded in the last Zoist by the Rev. L. Lewis.

"Galileus and others in Italy suffered extremities for their celestial discoveries : and here in England, Sir Walter Raleigh, when he was in his greatest lustre, was notoriously slandered to have erected a school of atheism, because he gave countenance to chemistry, to practical arts, and to curious mechanical operations, and designed to form the best of them into a college. And Queen Elizabeth's Gilbert was a long time esteemed extravagant for his magnetisms ; and Harvey for his diligent researches in pursuance of the circulation of the blood."

"And now let envy snarl, it cannot stop the wheels of active philosophy in no part of the known world ;—not in France, either in Paris or in Caen ;—not in Italy, either in Rome, Naples, Milan, Florence, Venice, Bononia, or Padua ;—in none of the universities, either on this or that side of the seas, Madrid and Lisbon, all the best spirits in Spain and Portugal, and the spacious and remote dominions to them belonging ;—the imperial court and the princes of Germany ; the northern kings and their best luminaries, and even the frozen Muscovite and Russian, have all taken the operative ferment : and it works high and prevails every way, to the encouragement of all sincere lovers of knowledge and virtue."—OLDENBERG'S *Preface to the Transactions of the Royal Society for 1672, and his dedication of the Transactions for 1670 to the Hon. Robert Boyle.*

Lausanne, Mon Loisir, Oct. 12th, 1854.

My dear Elliotson,—I have received the last most interesting *Zoist*, for which a thousand thanks. I wish I knew Anti-Glorioso to thank him for his mention of my work (*Mesmerism proved True*) in terms so kind and favourable

that I am deeply gratified—I will not say *flattered*, because people use that word very coldly and insincerely as it appears to me.

I have been particularly struck by a paper, called, *A case of Mesmeric Disturbance*, by the Rev. L. Lewis. The subject strikes me as interesting and important, and all that Mr. Lewis relates is in perfect accordance with my experience of facts. The mesmeric influence of one particular person over another particular person, and the disturbance thereby induced, unless the case be guided by a skilful hand, have fallen, more than once, under my own observation.

But that which strikes me most in this particular instance, is the perfect resemblance of the symptoms to those related in old books, as supposed instances of the power of witchcraft. Had Seward and Ann lived in the reign of James I., the former would certainly have been burnt as a witch on the evidence of the latter particularly-bewitched person. In a very interesting work, called, *Narratives of Sorcery and Magic from the most authentic sources*, by Thomas Wright, Esq., M.A., &c., published in 1851, there is a history entitled "*the Witches of Warboys*," which manifestly in these days would have been classed by the initiate under the head of "mesmeric disturbance," and by the uninitiate would have been pooh-poohed as merely describing the effects of imagination. Happy is it for us that we can explain such things any way, so that it be natural; for, while in our time, it was found sufficient for the cure of Ann the sufferer to send away Seward the innocent originator of the "mesmeric disturbance;" it was, in the year of grace, 1593, thought necessary for the relief of the bewitched parties to hang a whole family,—father, mother, and daughter, who were unluckily too much gifted with the mesmeric faculty.

The story, in its essential parts, is this—

In the low grounds of the County of Huntingdon—a locality doubtless favourable to the development of nervous derangements—lived, in a village called Warboys, a poor labouring family of the name of Samwell, consisting of a man and his wife, and their grown-up daughter, Agnes.

Unfortunately for these poor persons, their cottage stood near the noble residence of the Throgmorts, and doubtless in the yet feudal-tainted times of Elizabeth, the hatred of class had somewhat to do with the antipathies which developed themselves.

The family of Robert Throgmorton consisted of himself and his wife, five daughters, of whom the eldest, Joan, was fifteen years of age, and a rather numerous set of servants.

About the 10th of November, 1589, one of the Throgmorton girls—a child under ten years of age—was attacked by fits, and soon it was discovered that mother Samwell had bewitched the child, for whenever the old lady appeared before her, Miss Jane called out, “Did you ever see any one more like a witch? Take her away! I cannot abide to look at her!” After about a month, two other young Throgmortons, and in process of time the whole of the five daughters, were attacked by fits; but Joan, the eldest, was by far the most affected, (being doubtless the most mesmeric of them all,) and seems to have often fallen into a state of delirium, or semi-clairvoyance, similar to that in which the Okeys often were. When thus excited, Joan would say strange things, and appeared to hold converse with some invisible person or spirit. In this state she declared that twelve persons would be bewitched in the house, through the agency of mother Samwell, and she named the other seven, who were all servants in the family. The servants were really soon after attacked in the same manner, and similarly called out, “Take the witch away.” It is remarkable that when the servants had left their places and removed to a distance, they became perfectly well, while those who came in their room were immediately exposed to the same attacks.

This looks like a local influence either of atmosphere or mesmeric agency, or possibly of both.

But some persons may think that the fits and the delirium, and the horror of Mother Samwell, and her “thumbed cap,” can be accounted for by disagreeable impressions upon the imagination, by the creed of the day respecting witches, and finally by the communicable nature of hysterical disorders. Doubtless these causes had their due operation; but they will not account for the fact that when Mother Samwell only entered the hall, before she had been seen by the children, three of them fell down at one moment on the ground (just as the three patients did in my garden at Mon Loisir, when Signor Regazzoni, unseen by them, made passes)* “leaped and sprung like a fish newly taken out of the water, their bellies lifting up, and their head and heels still remaining on the ground.”

I need not remind the mesmerist how apt are patients, when strongly acted on by mesmerism, to assume, if they lie upon the ground, the form of an arch, either perfect or inverted, a fact which I have remarked in my late work, *Mesmerism proved True*, p. 152.

* See *Mesmerism proved True*, p. 149.

Indeed, one of the Throgmortons, Elizabeth, shewed every feature of the mesmeric state so strongly, that a mesmeriser of this day, in describing a case, could hardly depict more correctly the sleep-waking phenomena.

"Sometimes she (Elizabeth) *would be in a state of insensibility except to one thing on which she was occupied*," such as a game of cards. Then again, "All her fits were merry, full of exceeding laughter, and so hearty and excessive, that *if she had been awake*, she would have been ashamed of being so full of trifling toys; and some merrie jests of her own making would occasion herself, as well as the standers by, to laugh at them." Her eyes in these attacks were always nearly closed. In some of her fits, she had evidently particular mesmeric relationship with an uncle. She *chose* him to play at cards with her, and when another person laid a book before her, she threw herself backward; but, the book being taken away, she recovered, and played again. This was evidently mesmeric repulsion caused by whatever was *not* her uncle. Moreover, "she knew her uncle and nobody else; she heard and answered him, and no other person." Like the young lady, whom Mr. Bulteel described to me as being under spontaneous mesmerism, she sometimes "saw a little child," but no other creature present. (By the way, this seeing children and young things only is a curious and not unfrequent feature of the mesmeric state. Ann, in her delirious sleep-waking, also saw "more children than grown-up people.")

Again; Elizabeth Throgmorton, in one of her attacks of evident sleep-waking, predicted that if carried to Warboys—to her father's—she should recover at a particular spot. "To try this, they carried her towards Warboys on horseback, and, being scarce gone a bow-shot, by a pond-side, *she awaked, wondering where she was, not knowing anything*; but no sooner the horse's head was turned, but she fell into her fit again, (or mesmeric state,) and for three days after, as often as she was carried to the pond, *she awaked*, but, as soon as she turned back, she fell into the fit."

Also, her insensibility to pain, while in sleep-waking, must have been great; for, "when going out once with a nod she hit her forehead against the latch, which raised a lump as big as a walnut, and, being carried to the pond and there awaking, she asked how she came to be hurt."

A friend of the Throgmortons, Lady Cromwell (ancestor of Oliver) having cut off a lock of Mother Samwell's hair, as an approved antidote against witchcraft, was next attacked by an illness from which she never recovered, and

poor old Mother Samwell herself, as if by a recoil of her own power, was once attacked by fits, just as Seward also seemed affected by her own perturbed mesmerism, and had a "fit of agitated weeping."

Then, a new phase of the influence, but perfectly in accordance with mesmeric experience, took place.

In 1592, the children began only to be quiet when the presumed witch was near them, and it was found necessary to introduce her into the house as their nurse. Once, she was persuaded to pronounce an exorcism against the spirits, who presumably tormented the children, when they were immediately relieved, and started up at once. In short, Mother Samwell was evidently mistress of the spell, and seems to have been partly conscious that she *was* so; for one day she said to Mr. Throgmorton, "Oh! Sir, I have been the cause of all this trouble to your children!" Nay, the poor old thing was much distressed at her involuntary mischief, asked forgiveness of the children, trusted in God they would never be troubled again, and kissed them. The children forgave her, and all of them endeavoured to make her easy, but she would not be comforted, and wept all night.

However, Jane Throgmorton was not the better for Mother Samwell's sorrow, and presumed repentance. The young lady began to see spirits of the strangest form, and announced their names to her astonished auditors. There was Master Blew, and Pluck, and Hardname, and Mrs. Smack. In fact, Jane was in the stage of delirious sleep-waking so often exhibited by the Okeys, and which might have been purely amusing, had not the result been so sad as regarded the Samwell family. The droll nonsense that she talked about the spirits fighting each other and getting black eyes and coming with an arm in a sling, all became a part of the wise Dr. Dorrington's (he was a minister of the town) evidence against Mother Samwell.

She was carried before the Bishop of Lincoln, whose worshipful presence so perturbed her, that she confessed she was really a witch, nor can one wonder that she, perceiving such strange powers in herself, actually thought so. On this confession Mother Samwell was committed to Huntingdon Jail, and soon after Mr. and Miss Samwell (one does not well know why) were also incarcerated. The indictments against them specified the offences against the children and servants of the Throgmortons, and the "bewitching unto death" of the Lady Cromwell. One shudders to think that all the three, accused of witchcraft, were actually hanged.

When judgment of death was pronounced against her, the old woman, a miserable wretch, of sixty years of age, scarcely knowing what she was doing or saying, pleaded, in arrest of judgment, that she was with child, a plea which only produced a laugh of brutal derision. She confessed to whatever was put into her mouth. The husband and daughter asserted their innocence to the last; and the historian of this strange event assures us that from that moment Robert Throgmorton's children were permanently freed from all their sufferings—a fact, which, on the supposition of theirs being cases of mesmeric disturbance, is perfectly credible.

In memory of the conviction and punishment of the "witches of Warboys," Sir Henry Cromwell (could he have been ancestor to the great Noll?), as lord of the manor, gave a certain sum of money to the town, to provide annually the sum of forty shillings to be paid for a sermon against witchcraft, to be preached by a member of Queen's College, Cambridge, in Warboys Church, on Lady-day every year. I know not if this sermon is still continued, but, if certain spirit-rapping divines come under the provisions of the endowment, it possibly *may* be.

Humiliating is it to see how little progress in knowledge has been made since the days of Queen Bess. Though we do not hang or burn for witchcraft, we do not, as yet, generally know how to treat cases under mesmeric disturbance, and we allow the poor sufferers to be tormented by doctors, and to have their health irretrievably injured by bleedings, cuppings, and drugs, when a few simple passes from an experienced mesmerist would effect a cure.

I need not point out to you, my dear Elliotson, how remarkably similar are the cases of the Throgmortons and of the servant Ann mentioned in *The Zoist*. Just as the presumably bewitched children fell down on the ground, *before* they could, otherwise than mesmerically, be aware of Mother Samwell's presence, so Ann, *before* Seward knocked at the door, shuddered and yawned, and said, "I'm sure she's coming." And all these facts are most valuable, as proving a real agency independent of the imagination.

The world has to thank you for the very admirable note which you have appended to the case of "mesmeric disturbance." Nothing can surpass the practical wisdom both of the explanation and of the directions for obviating the ill effects of perturbed mesmeric influence. Only the most complete experience could have dictated the "note;" and I may add, that only the most perfect combination of know-

ledge, sincerity, and moral energy would have sufficed to administer to the opponents of mesmerism the admirable castigation which the "note" contains.

Now, my dear Elliotson, whatever you like to send of the above to *The Zoist* is at your service. I am *delighted* with the last *Zoist*.

Ever and very affectionately yours,
C. HARE TOWNSHEND.

NOTE BY DR. ELLIOTSON.

The matter of this letter is so sound, and the manner so charming, (as of all Mr. Townshend's mesmeric writings,) that I hasten to forward it to *The Zoist*. I was unacquainted with the Throgmorton case of witchcraft; and Mr. Townshend, by pointing it out and its parallelism with Mr. Lewis's case, has rendered a service to the study of mesmerism.

Those who lament the cruelty and ignorance of the days of witchcraft, and at the same time scoff at mesmerism, should reflect that they are displaying cruelty and ignorance equally with the believers in witchcraft and the persecutors of the supposed culprits, and even greater cruelty and greater ignorance.

Through the habitual resistance of the people to the civil and ecclesiastical tyranny of those in power, persecutors cannot in this country at present inflict imprisonment, torture, and legal murder upon those who are innocent* and possibly wiser and better than themselves: but they inflict to the utmost the cruelty which they still have the power to perpetrate. They slander with tongue and pen, and anxiously injure in every possible way both in private and in public. Between the persecutors of witchcraft and them there is no comparison. The men of former days were cruel to the supposed witches from sympathy with those whom they believed to be the victims of the witches' cruelty. But the persecutors of mesmerism exercise their miserable spite against persons who are striving to simply benefit their suffering fellow-creatures, and, as is universally known, are positively doing great good to the afflicted, and this to an amount unheard of before from any single or perfectly safe remedy. The persecutors of witchcraft, being actuated by pity for the supposed victims, were cruel to the poor inno-

* Till very lately indeed insane persons who had taken away the lives of others were sometimes hung; as *The Zoist* records. Juries now seem resolved to put an end to this.

cent witches only. The persecutors of mesmerism are cruel to those also upon whom the mesmerists operate, for they are bent upon preventing these sufferers from being safely spared surgical agony and from being safely cured of disease or more or less relieved. They are thus as cruel again as the persecutors of supposed witches, and are cruel to an indefinite extent, because supposed witches and their victims must be limited in number, whereas any healthy person may mesmerise beneficially, and there is no disease or bodily suffering which may not in innumerable cases be at least mitigated by mesmerism. Indeed our enemies are twice cruel to the sufferers: for they exert themselves to prevent these from receiving the blessings of mesmerism, and during the treatment if phenomena occur, and after it if either phenomena occurred or alleviation or a cure has been effected, they stigmatize the innocent patients as vile impostors.

The ignorance of the persecutors of witches is surpassed by the professed or real ignorance of the persecutors of mesmerists. They were the public at large and could not be expected to know better: but the chief of our persecutors are the medical profession, and they have appeared before the world as ignorant of the most unquestionable nervous affections and phenomena—subjects with which they are bound in mere honesty to be acquainted. *Catalepsy* was frequently denied, and I have heard a living hospital physician, a Fellow of the London College of Physicians, and one who has been an examiner, deny its occurrence, and call all cataleptics impostors, although some instances of this disease had fallen under my own notice before I had ever witnessed mesmerism. In his *Medical Dictionary*, Dr. Copland says of catalepsy, “This disease is very rare: so much so that its existence has been *doubted by many writers, who CONSIDER IT TO HAVE BEEN FEIGNED.* Its occasional occurrence, however, is WELL ASCERTAINED.” If, without the catalepsy, or with it, there were cases of *insensibility to pain*, the poor patients were sometimes also called impostors: and the late surgeon Liston, who was a very ignorant, coarse, and violent man, and merely a carpenter-surgeon, actually tore off with his nails a portion of skin from the hand of a poor cataleptic girl in the Edinburgh Infirmary, so that she suffered severely after returning to her natural state of sensibility. She was not his patient, but under the care of Dr. Duncan, jun., who expressed his indignation with Mr. Liston in a clinical lecture.* Cases of insensibility to pain are nervous affections,

* See *Lancet*, May, 22, 1830, p. 278. vol. xviii.

and as well-established facts as any in medicine. The insensibility may be partial or general, and may be continued or occur in paroxysms.

The equally established cases of *double consciousness*, or the change of sleep-waking to the ordinary state, with forgetfulness of the occurrences of the sleep-waking, and the change back again, were denied; and it is in the recollection of all that these, and endless other, genuine phenomena in the two sisters Okey were flatly denied and despised by the medical faculty of University College, the English medical journalists, and the profession at large; and that the poor girls were loaded with the most scandalous abuse. The believers in witchcraft were far more intelligent and candid than the persecutors of mesmerism. They acknowledged the truth of the facts which they witnessed, and they were willing to witness them, and could appreciate testimony. Their error was in accounting erroneously for the facts through ignorance. The medical profession, when their denial is sincere, are too poor observers to discern the character of evident palpable facts—that is to say, they allow their passions to obscure their intelligence—have eyes and see not, ears and hear not—falling lower in apprehension than those who are ignorant of medicine. An instance of sleep-waking occurred many years ago at Tinsbury near Bath, and is recorded in the *Philosophical Transactions* of the Royal Society of London. In a recent little book, called, *Psychological Inquiries: in a series of Essays, intended to illustrate the mutual relations of the physical organization and the mental faculties*, written according to every body by Sir Benjamin Brodie, and bearing the initials B. C. B., the following account is given:—

“A case recorded in the *Philosophical Transactions*, very forcibly illustrates the extent to which such an imposture may be carried.

“A young man, the son of a farmer in the neighbourhood of Bath, fell into what was supposed to be a state of profound sleep, which lasted during seventeen weeks. During this time he was visited by a great number of persons, and various attempts were made to awaken him, but without success. He was cupped; spirit of ammonia was held to his nostrils, and even poured into them so as to occasion inflammation and blisters, but all in vain. He slept on as before, and hence Dr. Oliver, who relates the case, was satisfied that ‘he was really asleep, and no sullen counterfeit as some persons thought him.’

“The correctness of Dr. Oliver’s opinion may, however, well be questioned: as every night his mother placed on a stool by his bedside some bread and cheese and beer, which always had disappeared

in the morning ; and as certain functions, the necessary consequence of eating and drinking, were regularly and decently performed.

"Impostures of this kind will appear in no degree extraordinary to those who are accustomed to witness surgical operations, not performed under the influence of anaesthetic agents, and who know how common it is for patients to undergo even those of the most painful kind without uttering a complaint, or in any way expressing what they feel."

In the Royal Medical and Chirurgical Society of London, on the memorable occasion when the idea of the man Wombell having had his leg taken off without pain, was scouted, and the poor man loaded with insult as an impostor, Sir Benjamin Brodie, being of the foremost in all this, said that the case before the society was the companion to one, equally an imposture, which occurred 149 years ago, and was published by the Royal Society in the 24th volume of their *Philosophical Transactions*, in 1706. He informed the meeting that a man at Tinsbury, near Bath, pretended to sleep for weeks and even months ; and once on waking could not be persuaded he had slept so long, "till going into the Fields he found every body busy in getting in the Harvest, and he remembered very well when he went to sleep they were sowing of Barley and Oats, which he then saw ripe and fit to be cut down." This, told with a smirk, as an impudent trick, raised a roar of laughter in the room, and was without hesitation received by the meeting on Sir Benjamin's authority as a case of imposture ; the members not appearing sufficiently learned in the *Philosophical Transactions* to know the case which, however, I related in my *Physiology*, and not as an imposture, many years ago. He proceeded to state that in this pretended sleep the man was bled, blistered, cupped and scarified, but all in vain :—the impostor still slept, bore it all unmoved, and gave no sign of pain. Nay, the man was so barefaced that, though bread and cheese and beer placed by his bedside regularly disappeared, and evacuations regularly appeared in the utensil, nobody ever saw him eat or evacuate. He was therefore decidedly an impostor ; and, as he was an impostor, the patient at Wellow was an impostor, and all mesmerism is false. A rogue shams an epileptic fit in the streets, therefore all epileptic people are impostors, and there is no such disease as epilepsy. Soldiers and sailors sham rheumatic pains and palsied limbs, therefore there are no such diseases as palsy or rheumatism.

But Sir Benjamin Brodie gave an entirely false colouring to the case. The man was indeed, for periods, not seen

eating, probably because he ate all his food at once, possibly when he employed the utensil, and because he might, being no doubt aware of the presence of others, like most sleep-wakers, though ignorant on awaking of everything that had passed, have an antipathy to eat as well as to evacuate when others were present or stirring about the house; just as often occurs in insanity, for in the sleep-waking state the activity of brain that does occur is generally attended with some peculiarity of the feelings; and, indeed, if the acts of eating and employing the utensil were continuous with him, there would be a sufficient reason for his selecting periods for eating when he was undisturbed. But, nevertheless, he *was sometimes found taking his victuals and relieving himself in his sleep.* The narration runs thus: "Sometimes they have found him fast asleep with the Pot in his Hand in Bed, and sometimes with his Mouth full of Meat." Again, "In this manner he lay till the 19th of November, when his Mother hearing him make a noise ran immediately up to him, and found him Eating." Again, he did not always eat and evacuate with regularity, as Sir Benjamin Brodie represented: "In this manner he lay for about ten weeks, and then could eat nothing at all, for his Jaws seemed to be set, and his teeth clenched so close, that with all the Art they had with their Instruments they could not open his Mouth, to put anything into it to support him. At last, observing a hole made in his Teeth, by holding his Pipe in his Mouth, as most great Smokers usually have, they, through a Quill, poured some Tinct into his Throat now and then, *and this was all he took for six weeks and four days, and of that not above three pints or two quarts, some of which was spilt too; he made water but once and never had a stool all that time.*"

The narrator, Dr. Oliver, F.R.S., a physician of high standing, an F.R.S. in days when the fellowship was not so common as at present, did not pronounce the man an impostor as Sir Benjamin Brodie so fearlessly does. "I have no room," he says, "to suspect this to be any Cheat, because I never heard of any gain to the family by it, though so near the Bath, and so many People went thither out of Curiosity to see the Sleeper, who, when awake, was a support to his old Mother by his Labour, but now a certain charge to her. Besides, *there was seldom any body in the house* to attend any profit that might be made by it, he being left alone in the house and every body at liberty to go up to his Bedside." Indeed, the old Mother was so far from deserving the charge of collusion with her son that, being as ignorant of his disease as Sir B. Brodie, she at first believed his sleep was only sulki-

ness or "sullen humour," and placed food at his bedside lest he should be starved. How, indeed, could Dr. Oliver for a moment have thought the man an impostor! For, to pass over the scarifyings and various external irritations, hollowing his name in his ears repeatedly and as loudly as possible, pulling him by his shoulders, pinching his nose, and stopping his nose and mouth till Dr. Oliver feared he might choke the man, running "a large Pin into his Arm to the very Bone, but all to no purpose, for in all this time he gave (me) not the least signal of his being sensible," Dr. Oliver held a *phial of solution of ammonia under one of the man's nostrils* A *CONSIDERABLE TIME*, so strong that he himself "could not bear it under his own nose a moment without making his Eyes water; but he felt it not at all." Then," continues Dr. Oliver, "I threw it, at several times, up that same Nostril, it made his nose run and gleet, and his *Eyelids* shiver and tremble a very little, and *this was all the effect I found*, though I poured up into one Nostril about *half an ounce* *Bottle* of this fiery Spirit, which was as strong almost as Fire itself. Finding no success with this neither, I crammed that Nostril with powder of White Hellebore," "but he never gave any token that he felt what I had done, nor discovered any manner of uneasiness by moving or stirring any one part of his Body." "Yet, the next day his Nose was inflamed and swelled very much, and his Lips and the inside of his Right Nostril blistered and scabby with my spirit and hellebore." Nay, wishing to remove him to another house, they carried him "down stairs, which were somewhat narrow, and struck his Head against a Stone, and gave him a severe knock, which broke his head, but he never moved any more at it than a dead man would." This accident was an equally strong test with the applications of ammonia and hellebore, for it was violent and unexpected; and they, altogether, were tests which Sir B. Brodie never saw an impostor bear, and which *he passed over in silence*. Educated as he was for surgery, and occupied as he all his life has been with the mechanical matters of the profession, Sir Benjamin Brodie must be pardoned for not appreciating and understanding this case; but I do not pardon him for *omitting* some of its most decisive proofs of insensibility, nor for declaring that the man was *never seen to eat* and was therefore a cheat, nor for presuming to understand a form of disease of which he knows nothing. What deception did the man attempt when his food "very regularly" disappeared, once daily or every two days, and *evacuations appeared "very regularly" in the utensil?* Did the man intend his mother to believe that the latter were supplied by

any one but himself? If he had meditated something wonderful in this way, he would have prevented all signs of such matters; and that he could easily have done, as he was generally left alone in the house, while his mother worked out of doors. But, as these circumstances were not calculated to impose, so imposture was not suspected from them. The food at his bedside, in his first paroxysm of sleep, "was spent every day, and, *supposed, by him;*" in the second paroxysm, victuals stood by him as before, which he ate of now and then, "but nobody ever saw him eat or evacuate, though he *did both very regularly* as he had occasion." In fact, all suspicion of imposition is preposterous. We have a simple, artless, natural narration of a case of sleep-waking, bearing upon itself the very stamp of truth to the eyes of every *well-informed physician*.

The changes which occurred at different times were highly characteristic of these more rare affections. After his first paroxysm of sleep he was dumb for a whole month. During the first fortnight of his second paroxysm of sleep he would open his eyes, but afterwards he did not;—a likely thing that a man feigning sleep would ever lie with his eyes open, or open them from time to time! At one period he ceased to eat and evacuate: his jaws closed, and neither food put at his bedside disappeared, nor did an alvine evacuation appear in his utensil for six weeks and four days, though once he made water. At another period, when he was called on by his name, "he seemed to hear them and be somewhat sensible, though he could not make them any answer;"—was this likely in a man feigning absolute sleep? His eyes were not now shut so close, and he had frequent great tremblings of his eyelids:—a probable thing this, that he would have kept his eyes constantly in this irksome state of movement when sleep would have been better shammed by keeping them closed! The countryman could never have devised all these little circumstances which practitioners, who have seen as many cases of this description as I now have, recognize at once as striking peculiarities of such affections. It is worthy of notice that the man was so inveterate a smoker as to have "a hole made in his Teeth, by holding his Pipe in his Mouth;" yet, by sleeping thus, first in 1694 for a month, then in 1696 for seventeen weeks, and then in 1697 for six months with the exception once of a few minutes, he deprived himself of what must have been an indispensable pleasure.

On waking from his sleep of seventeen weeks, so far from wishing it to be believed, he could not easily be brought to

believe it himself till he saw the oats and barley ripe which were sowing when he last saw the fields.

I should say that a more beautifully genuine case of sleep-waking in which coma predominated never occurred. When Sir Benjamin Brodie sat down, Dr. Symes pointed out to him and the meeting the true nature of the case,—that it was an instance of sleep-waking, with double consciousness, the man being in a sleep, generally profound, but sometimes with sufficient activity of the sleeping brain to enable him to do certain things—eat, drink, and evacuate, in all these actions voluntarily administering to himself, but not remembering one of them on awaking. In some instances of this peculiar sleep, there is from time to time more activity than he shewed, so that persons walk, talk, write and work, nay, they may do some things better than when awake, though the sleep continue and they be insensible to mechanical injury, and snore; and in most instances, as in the present case, nothing is afterwards remembered, and the period passed in this sleep-waking state is as a separate existence. Sometimes the coma is profound and little or no activity of brain is discernible; sometimes there is no coma but great activity of the mind, as a separate period of existence, the character or ways of the person being more or less different from those habitual, and entirely forgotten when the brain passes again into its natural state: and between these two extremes are endless gradations of activity in the various cerebral faculties. Sleep-waking is the most appropriate title, as it comprehends all actions that may be performed; though the word somnambulism is often loosely employed, which strictly applies to those cases in which the patient walks. When the coma is profound the second term *waking* is hardly appropriate; and when there is no coma the first term *sleep* is hardly appropriate, and extatic delirium should rather be the designation. But, as a generic denomination, the expression sleep-waking is very convenient and characteristic. Extatic delirium was the wild, and, to a philosophic observer, deeply interesting, state in which the Okeys were usually seen when not in a profound coma or in their natural condition.

Cases of the same kind are well established.

I saw a case of the kind a few years ago at the Middlesex Hospital. Dr. Wilson, under whose care the patient was and who to his honour knew and boldly declared the truth of mesmerism, was from this knowledge able to recognize the case: but some uninformed and spiteful person about the Hospital wrote to the lady who kindly interested herself in the

poor boy that his only complaint was temper, and a *medical* whisper reached me that the case was an imposition. The boy, who, in his natural state, was very respectful and particular in his behaviour, was very regardless of both persons and places in his delirium, sang with great feeling, and recited with capital power of imitation, and ate most voraciously, and his writing was a great curiosity,—quite different from his habitual writing, and blotted all over. I unhesitatingly declared the case to be as real as the boy's existence, and should never have been tired of studying it. The case was drawn up and sent to the Royal Medical and Chirurgical Society by Dr. Wilson, November, 1842, under the title of a case of double consciousness, and a notice affixed in the library that it would be read. But, when the members, having declared that the history of the amputation, being mesmeric, had disgraced them, learned that this case was analogous to mesmeric cases, they actually took down the notice, gave half a hint to Dr. Wilson that he might withdraw the paper, a report went about that the boy shammed, and the paper was not read till Feb. 28. I am told that Mr. Bransby Cooper would not believe the occurrence of such cases, and therefore said that the boy should have had a good thrashing, which would soon have cured him.

In the *Edinburgh Philosophical Transactions* for 1822, and copied into my *Physiology*, p. 368, is a similar case of a girl, sixteen years old, who, because she recollects in her natural state nothing that occurred in the diseased, was treated in the most depraved manner; and one still more remarkable occurred in a little girl in America, and is printed by Dr. Belden, under the title of *An account of Jane Rider, the Springfield Somnambulist*, a copy of which I deposited in the Library of the Society.

I was once called by Dr. Aruott in consultation upon another such case in 1849. The patient was a Spanish lady of consideration, about 40 years of age, who had married at 14, miscarried every three months for two years, and then had a child, and afterwards a second. Soon after the birth of the second and up to the time I saw her,—a period of above twenty years, she was subject to fits of sleep, which often lasted three weeks, during the whole of which she would swallow nothing but a little water. The fits of sleep would come on suddenly, and she was once seized at the opera. They would cease as suddenly, so that she often on waking went to the opera. In them she was insensible to light and *all noise but the voice of her infant*. Dr. Gregory the second, of Edinburgh, habitually mentioned in his lectures, when I

was his pupil, the case of a cataleptic lady whom he attended, and whose disease had been induced by misfortunes very similar to the history of Isabella in the *Fatal Marriage*; and in her paroxysms of insensibility she appeared perfectly blind, except when her baby was brought near her, and then she gave slight signs of recognizing it. Had the peculiar conditions of these ladies been induced artificially by mesmerism, the doctors would have pronounced them at once most shameless impostors, feigning insensibility, but not able to carry it on when maternal feelings were too strong for them. The same phenomenon is often witnessed in mesmerism. I have had several cases, in persons of both sexes, and of high and humble rank, of perfect deafness in the mesmeric state, except to the voice of the mesmeriser or a noise made by him.

Like the boy stigmatized by Sir Benjamin Brodie as an impostor, the Spanish lady, in her fits of sleep, would relieve her bowels, and she rose out of bed for this purpose, and even performed the usual subsequent act: though in one paroxysm the call of nature was unheeded by her, and an immense collection of hardened matters took place.

She was insensible to mechanical injury,—pinching, pricking, &c., *but not to cold*; and this again is a common fact in mesmerism. I have had many patients who gave no sign of feeling, however you pinched them, but withdrew the hand instantly that a cold body touched or even was brought near to it. The lady was, on the other hand, fond of cold, for, if ice were given her, she would sit up in bed, smell at it, and appear to like it.

When I visited her, she was in an attack. I found her eyes firmly closed and her upper extremities rigid, not yielding to an attempt to move them, and her hands placed up against her face. I blew in her face, and her eyelids corrugated the first time, but did not upon repetition. I understand that at 11 p.m. the rigidity regularly ceased, and she sunk completely relaxed into a deep sleep.

How analogous, how identical, will not every one, familiar with the state artificially induced by mesmerism, recognize these phenomena to be with those of mesmeric patients!

The attacks had become less frequent of late and shorter, continuing a week only; but the present had lasted ten days, and Dr. Arnott informed me that when he called the next day she was still asleep. Head-ache preceded the first attack, and often continued and tormented her. The present attack was ascribed to improper food. The afflicted lady was tired of her disease, and wished for death. I recommended mesmerism as an almost certain cure, if properly and persever-

ingly employed ; but did not visit her again as she was about to leave England immediately. It was lucky for her character that she was not a patient in the University College, or, as it was formerly called, North London, Hospital ; that neither Mr. Wakley, nor the Edinburgh surgical experimenter Mr. Liston, nor Sir Benjamin Brodie, nor Mr. Bransby Cooper, was allowed to see her ; and that her case was not described to the Royal Medical and Chirurgical Society of London.

In the *London Medical Gazette* for May, 1850, another case was recorded that occurred in France, and no doubt was expressed of its perfect truth :—

“ R—— H——, aged 19 years, of a good constitution, lymphatic temperament, with black hair and brown eyes, having good general health, menstruation regular, moderate in religious observances, of a gay and thoughtless character, fell asleep one evening about seven o'clock : her mother, who was at the time absent from home, was surprised on her return to find her daughter asleep, and endeavoured to wake her, but without avail. Being alarmed, she summoned M. Maugin, who found her lying on her back in a quiet and calm sleep, interrupted every now and then by deep sighs ; the pulse was regular, soft, and slow ; the limbs supple and moveable. The eyelids being opened, remained so ; the pupils were insensible to light, and no means of excitation addressed to either of the senses succeeded in rousing her. She was insensible even to cutting and pricking and pinching the surface of the body.

“ This state lasted from the Sunday evening until Tuesday morning at ten o'clock, when suddenly she rose from her bed, fell on her knees by its side, and opening her eyes, which she raised towards heaven, joined her hands, and began a scene impossible to be described, and worthy the pen of a romance writer. All the catechisms, prayers, sermons, pious books that she had ever known or read, were repeated with the fervency almost of inspiration. *The state of physical insensibility remained.* She continued thirteen hours in the same condition, and thus occupied. On waking she expressed surprise at the concourse of people that surrounded her, and complained only of debility.

“ When questioned she stated that she had dreamt that an angel had conducted her to heaven. She gave a most rapturous account of the happiness she had experienced in her dream.

“ This state of ecstasy returned four times, twice at intervals of fourteen days, and once of eight days ; and lasted on one occasion twenty-six hours. Her general health has not suffered. M. Maugin regards the case as one of a peculiar form of insanity.”

In *The Zoist* for last July there is communicated by myself, though I did not write the article to which the account is a note, a case which occurred in Italy twenty years ago, and is detailed in the *Annali di Medicina di Milano* :—

"Dr. Coltell, an Italian physician now in London, has mentioned to us a case of long sleep which occurred in Italy about twenty years ago, and the account of which is detailed in the monthly *Annali di Medicina di Milano*.

"The patient was a young woman about 20 years old, of extremely nervous temperament, with very variable health from her infancy, and whose female function had been irregular and imperfect. After some vexations she became weaker and was seized with paroxysms of trembling that lasted many hours. She was treated with opiates: dyspepsia took place, and in a short time she lost all appetite, and was unable to chew or swallow any kind of solid food. Afterwards every function became as inactive as can be conceived: she fell into a state of *stupor*, or something like sleep, that lasted for nearly three years. In all this time she lay constantly in bed without motion or speech, and many functions were suspended—menstruation, secretions, digestion, &c. She was like a dead body, and life only shewed itself by slow breathing and by the pulse. The latter was also slow and small, but rather unequal in the beats. The sleep all this time was never completely broken; but every day, and sometimes only every other day, before sunset, she moved the muscles of the face and of the arms, and inarticulately pronounced some words, asking for water. This was supplied to her lips by a sponge or other similar means. A few ounces a day were sufficient, and this was the only substance which entered into her body during the whole time of the phenomena. The drowsy state passed away after some sudden changes in the weather; when she was able to speak. She was however incapable of explaining whether she suffered or not, and she had no recollection of what had passed in her or about her. After her recovery, her general health became better than before the lethargic state had commenced. In my opinion the disease presented by Elizabeth Squirrell last year has some analogy with this.

"The natural winter sleep of hibernating animals which pass so long a time without injury, sleeping and taking no food or drink,* throws light upon those states which in the human being are morbid."

I regret that a medical man holding Sir Benjamin Brodie's position should display such an unacquaintance with thoroughly established disease, and should condescend to such conduct as ignoring in his statements both all particulars which tell against his own unfounded prejudices and the answers which have been given to his crude objections. The example set him of ignoring by Sir Henry Holland, Dr. Carpenter, and the body of English medical journalists, and the rest of that very short-sighted school, should not have been followed by a man so ambitious of fame and authority. He also errs lamentably in speaking of patients undergoing the most painful surgical operations without uttering a complaint or in any way expressing what they feel, though no anaesthetic

* See also a Chinese case, with more waking than sleeping, *Zoist*, No. XL., p. 375.

agent be employed. Various speakers in the Medical and Chirurgical Society on that disgraceful evening spoke in the same way, shewing how carelessly too many medical men observe. I do not believe that any under agonizing circumstances of surgical operations have expressed no pain. I do not believe that those who say so observe with sufficient minuteness. I, during a period equal to three years, while a student at the two hospitals of St. Thomas and Guy, saw a very large number of operations, as these were both great establishments and close to the river and in a very crowded district, as operations were then far more frequently resorted to than at present, and as Sir Astley Cooper was surgeon to one of them and his glory was to operate, and I do not know that I was absent from a single operation. Yet I never witnessed such a prodigy as apparent *total* indifference to pain. I recollect a sailor astonishing Sir Astley Cooper by not uttering the faintest sound while his leg was taken off: but the man folded his arms firmly together and his *lips were firmly compressed*. No one will doubt the high courage of the late Marquis of Anglesey. While his leg was amputated he uttered not a sound. A bystander might have supposed that he felt no pain. But the brother officer, whose hand he held all the time, told a clergyman, a friend of mine, that he never had such a squeeze in his life. Some who have uttered no sound have held their own thigh during an amputation of the leg: but then they could give silent vent to their sufferings by squeezing the limb. Some, when under the surgeon's hand, keep their jaws or lips firmly closed; some sing, whistle, chatter, laugh, or smoke, all the time, and thus find relief. I knew an old clergyman who had senile gangrene of a toe, to which Sir Astley Cooper frequently applied nitric acid, and he told me that, not liking to cry out and not being able to swear, he always relieved himself in his agony by spouting a sentence of the Philippians,— δ' $\alpha\nu\delta\rho\epsilon$ $\mathcal{A}\theta\eta\mu\alpha\delta\omega\iota$, &c. Savages, criminals, and martyrs in different causes, have in all ages borne torture bravely, defying pain. But then they have laughed, prayed, sung, talked, or performed some other muscular motion: or, although silent and still, would, I have no doubt, have betrayed to a good observer some sign of suffering or determination in their breathing, lips, closed jaws, or fixed look,—in acting strongly with some part of their body. If a man has held his hand in the fire, he has held it firmly. Dr. Barnes, of Tavistock Place, who was acting surgeon at Macquarie Harbour during 1826 and 1827, for nineteen months, informed me that he saw in all 17,000 lashes given in that penal settlement. The whip had a wooden

handle a foot in length, and nine lashes, each composed of two layers of whip-cord about a yard and a quarter long, with nine post-boy's knots towards the end, and about two inches apart; the extreme point of each lash was made firm with waxed thread. The culprit was bound arms and legs to a post, and the number of each stroke called out by the chief constable before the lash fell, and about three per minute were given, so that a hundred lashes occupied a considerable time. Dr. Barnes assures me of what every rational man would anticipate,—that no good ever resulted from these disgusting, disgraceful barbarities. The spirit of the tortured person was broken, and he was rendered reckless for ever. As it is a point of reputation with the convicts to appear to despise the torture, and numbers of them are the most daring, determined, and courageous of men, he continually witnessed the absence of all exclamation: but in *every* instance something was noticeable which disclosed suffering or determination,—the shoulders were generally kept raised, shewing the strong action of the surrounding muscles,—or perhaps a bullet in the mouth was found afterwards flattened out to the thinness of a wafer by the action of the jaw.

In an account which Dr. Barnes once kindly wrote for me of some of these cases, he remarks: "Although those men, by a species of false pride, would endeavour to shew what they termed a manly spirit, and bear unflinchingly that most dreadful torture, without calling out or making any demonstration of bodily suffering by the writhing of the trunk, limbs, or muscles of the countenance,—yet in *every* instance when punishment was inflicted, the culprit evidently prepared himself to bear up against it, by placing himself in a particular position; for instance, the *hands grasped firmly the halberts, the back was curved and the shoulders were raised, the chest was emptied and the abdomen was drawn inwards, the breathing was short and the pulse quickened.*"

Sir B. Brodie in his unfortunate condemnation of Wom-bell took great care to ignore, not only the statement that the poor fellow was throughout silent, breathing most placidly, motionless, and with his hands and lips perfectly relaxed, like the poor woman whose breast was this year removed in the Mesmeric Infirmary (*Zoist*, No. XLVI.), although the sensitiveness of his leg was agonizing up to the moment when he was thrown into mesmeric sleep, but to ignore the statement that under mesmericism his nights and health greatly improved.

JOHN ELLIOTSON.

VIII. *Cure of Lameness of the Knee from pain and weakness.*
 By the Rev. R. A. F. BARRETT, B.D., Senior Fellow of
 King's College, Cambridge.

"Philosophy," says Galileo, "is written in that great book, I mean the universe, which is constantly open before our eyes; but it cannot be understood except we first know the language and learn the character in which it is written."

"I think I discover in Tarsi, a firm belief that, in philosophizing, it is necessary to lean upon the opinion of some celebrated author; as if our mind must necessarily remain unfruitful and barren till it be married to another man's reason." "No; the case is not so. When we have the decrees of nature, authority goes for nothing; reason is absolute."—*Il Saggiatore*, ii. 247. 200.

IN November, 1852, soon after a long railway journey, I felt pain and weakness in my knee. I consulted an eminent surgeon, who told me that the affection, though not serious, might prove troublesome, as the principal remedy was rest. He prescribed an embrocation, which I used to an extent sufficient to *punish me considerably*. Soon afterwards I managed with some difficulty to get to Malvern, where I used various fomentations, hydropathic and allopathic, without any benefit except temporary alleviation of pain. In spite of them all I could only move with crutches and a sling to my leg, and my health suffered from want of exercise, of which I require a great deal.

At the time I was mesmerising A. (the case mentioned in *The Zoist* of October), she repeatedly told me the state of the knee: and to the best of my recollection it was, "The membrane over the bone irritated: the oil not lubricating the joint properly: and some irritation and stiffness of the muscles and adjoining parts." She said that counter-irritants would only do me harm, and repeatedly urged me to have the knee mesmerised.

I directed a bathman to make contact passes over the knee: and he did so for about ten minutes twice a day.

In a very few days I was sensibly better, and the knee steadily recovered. In a few weeks I could walk as usual, and occasional returns of pain were always relieved by the mesmerism.

R. A. F. BARRETT.
 King's College, Cambridge.

IX. An instance of Sleep and Cure by Imagination only.
By DR. ELLIOTSON.

"It appears to me, that the general conclusions established by Mesmer's practice, with respect to the physical effects of the principle of imagination (more particularly in cases where they co-operated together), are incomparably more curious than if he had actually demonstrated the existence of his boasted science: nor can I see any good reason why a physician, who admits the efficacy of the *moral* agents employed by Mesmer, should, in the exercise of his profession, scruple to copy whatever processes are necessary for subjecting them to his command, any more than that he should hesitate about employing a new physical agent, such as electricity or galvanism."—DUGALD STEWART, *Elem. of the Phil. of the Human Mind*, vol. iii., p. 221.

No members of the medical profession are so alive to the influence of imagination upon the system in both health and disease as those who acknowledge the truth of mesmerism.* We know, moreover, that in mesmeric states the effect of imagination is far greater than in the ordinary state, and we suspect that in persons not in the mesmeric state, but who have been formerly mesmerised, the power is far greater than in those who have never been mesmerised. We can refer to the earliest papers in *The Zoist* for proof of this.

In No. III., p. 313, I wrote that,—

"*Imagination has extraordinary power in mesmerised subjects.*"

In No. IV., pp. 440-1, I wrote,—

"*Of the power of imagination in the mesmeric state, and in similar diseased states independent of mesmerism, even medical men, I am certain, have in general no idea.* I have proved its power, when, having heard from a patient a prediction of some wonderful phenomenon in the mesmeric state for a certain day, I have entreated that the time might be changed, as I could not then be present to witness it. This has been done; and the prediction been verified, the phenomenon occurring at the time requested: and yet the phenomenon has been genuine and unquestionable. You may not be able to prevail upon the patient to agree to what you wish; but, if you can, you will generally be sure of a successful issue.

"We ought always to remember that, besides genuine mesmeric phenomena, much occurs in these cases, without the least deception or even exaggeration on the part of patients, entirely through an impression upon the mind. The proneness to various fancies in different mesmeric states is great; and in the present case it was very great, and the influence of it as great.

"The sleep-waking and the awaking were truly mesmeric; the phenomena were all real: but a large number of the realities which I produced in this case, were, I feel satisfied, the result of an im-

* See No. IX., for an article by myself, almost all printed in 1820 in my *Human Physiology*, and exhibiting extraordinary examples of the power of imagination in men and brutes.

pression only that they would occur. Thus metals had various effects, just as I led her to expect them. A glass of water would send her to sleep for hours, if she said it would, provided it was mesmerised, when I did not mesmerise it at all: and yet the sleep was, I fully satisfied myself, perfectly real.

"I could almost believe that the stigmata on the hands and feet and around the heads of certain Roman Catholic sleep-waking females might not be artificial, but the result of a strong imagination in the patients that they would have these marks."

In No. IX., p. 47, where I related the most interesting case of a young woman, I said,—

"Gradually the number of passes required to send her to sleep diminished, till a *single pass* was sufficient to plunge her at once into it, and she remained asleep for several hours, once for nearly six, if not awakened; and pointing had *almost instantly* the same effect; and looking at her produced it quickly. Mere imagination was at length sufficient. For I one day told her *and two others* that I would retire into the next room and mesmerise them through the door. I retired, shut the door, performed no mesmeric passes, but tried to forget her, walked away from the door, and busied myself with something else—even walked through into a third room; and on returning, in less than ten minutes from the first, found her soundly asleep, and she answered me just as was usual in her sleep-waking condition.

"It has been said that we hear of imagination keeping persons awake, but never of its setting them to sleep. Here, however, was an instance of it. Nay, we read that persons have gone into the sleep of death by imagination.

" 'Some have been wounded with conceit,
And died of mere opinion straight.'

"In Dr. Z. Grey's notes to these lines, the *Athenian Oracle* is quoted for an account of a malefactor who was told he was condemned to be bled to death. They

"Accordingly blindfolded him, tied up his arm: then one of them thrust a lancet into his arm, but purposely missed the vein: however, they soon began to describe the poor man's gradual loss of blood, and of course a gradual faintness occasioned thereby; and just before the supposed minute of his death, the surgeons said unanimously, Now he dies. The malefactor thought all this true, and died by mere conceit, though he had not lost above twenty drops of blood."

"Of Britton, the small-coal man, who, though a good man, was called by some enemies an *Atheist*, by others a *Presbyterian*, and by others a *Jesuit*, so easy is it for Pharisees to give a bad name to those they hate, we read that

"One Honeyman, a ventriloquist, was introduced into his company by a Justice Robe, who played at the concerts: this man, making his voice appear to come from a distance, announced to

Britton his approaching dissolution, and bade him prepare himself by repeating the Lord's Prayer on his knees. The poor man did so, and such an effect had the affair altogether upon his imagination, that he died in a few days,—a victim to the heartlessness which so commonly characterizes the practical joker.' "

A lady, just passed the middle age, was some years ago cured of an affection of her spinal marrow with mesmerism after long-continued, irksome, and torturing means had failed. Her case has been published. She had entirely lost her voice for three years: been incapable of being moved from her sofa for nine years, and if placed upon her feet became insensible for hours: never been free from pain, sometimes of indescribable severity, and for nine years had not slept soundly, and had taken an aperient every night: been under several medical men, and had submitted to two setons for months, to two large caustic-issues with five horse-beans in each upon both sides of the spine, repeated blisters on the back, half a dozen caustic plasters, leeches, liniments, and medicines without end: despaired of recovering, but, on leaving off all these remedies and being mesmerised, recovered rapidly.

Three years after her cure she was travelling alone in a stage-coach, when it was overturned, and she was found with her head bent under her: and the result of the concussion was great loss of vision, palsy of the right arm and of the legs. After a time there remained complete loss of power, and impairment of sensibility, in the lower extremities, with great tenderness of the spine. Mesmerism was curing her, when the shock of an accident which happened to one of her sisters renewed her former state: but mesmerism again completely cured her.

Six years after her second cure she began to feel poorly, and at length became so much worse that she visited me in October, 1853. Her legs were weak and her tongue and throat so painful that she could with difficulty swallow even a teaspoonful of arrow-root, so that she cried over food because she could not satisfy her hunger. There was also great pain from the throat and tongue to the back of the head. Her original mesmeriser had gone far away, and the gentleman who had mesmerised her in her second attack had no time to spare. She came up to London and called upon me, when I of course prescribed the only remedy which could benefit her, and the remedy which I knew might be relied upon. But there was no one near in her part of the world now to mesmerise her efficiently, as her first mesmeriser had done. Knowing that cases have been recorded in which mesmerism has acted at a distance even when the patient had not been

prepared for it, I told her that as she had been well mesmerised formerly it was possible I might be able to affect her in the country by willing the effect and making passes in London, though the distance was thirty miles, and that at a certain hour on the next Sunday evening and on subsequent evenings I would make the attempt. I fixed an hour, that she might not actively engage herself during my attempt but give me every chance, and that imagination might help if it could: for my purpose was not to make an experiment, but to produce a mesmeric effect upon her for the removal of her distressing symptoms.

When the evening and hour arrived I had forgotten all about the matter, unluckily not having made a memorandum of my appointment, and the press of my engagements kept it out of my thoughts, so that I still forgot all about it till I received the following letter from her:—

“ ——, Nov. 1, 1853.

“ My dear Sir,—I returned home on Saturday, and, according to your request, now write to tell you the result of Sunday evening. At about twenty-five minutes past seven in the evening I began to fidget, they tell me, and in less than five minutes my eyes closed: I had no power to open them. I did not look at the time myself: my nephew was at home with me, he considers I slept an hour and a half. I awoke, had my supper and went to bed, and scarcely woke throughout the night. I felt irritability in the nervous system: my mind was wandering over large houses and persons I knew nothing about.

“ Yesterday evening (Monday) I was busy over my work, began to feel drowsy and fidgetty, and at a quarter to eight could no longer keep my eyes open. I went direct to bed, slept until near 10 o'clock, awoke and had my supper, then went off again for the night.

“ Now, Sir, you best know if this is imagination, or what the cause is: I do not wish to deceive myself or others. I have thought that I should like some one to test the experiment unknown to myself; that is to say, the day, hour, &c.

“ Yours respectfully,
“ ——.”

I made no reply, and still forgot all about the case every evening, and in a week received this second note:—

“ Nov. 8, 1853.

“ My dear Sir,—I hope you will not think I trouble you too frequently: you requested that I would write. I continued to prepare myself for the influence, that is, I kept

at home every evening since my return. Last Wednesday evening I was out until seven, and before I got home my eyes were partially closed. On Friday and Saturday I could not, although I *tried*, sleep or close my eyes: I only felt languid. Sunday, the influence came again, and I slept two hours. Last evening I felt nothing until nine o'clock, and then it came over me in the midst of talking, and I could not resist. It is strange, but I always feel hungry or craving during the influence, and usually eat or drink something to satisfy my appetite, if possible. I think I feel better already.

"I hope, my dear Sir, I do not tire you, and that you will kindly excuse all errors.

"Believe me, very gratefully and obediently yours,
"_____.,"

I still neither wrote nor did I once think of the case in the evening, but I received a third letter.

"Nov. 28, 1853.

"Dear Sir,—I trust I shall not be troublesome, but think you will like to know how I go on. My voice is certainly stronger, and I feel less pain in swallowing my food, or, rather, in masticating it. I have not felt any particular influence since I wrote last, except on the two occasions I now mention; then it was irresistible. First, on the 9th. I had not had any power to sleep for several evenings, although I set myself quite quiet, and I thought I might venture to a lecture given at our institution upon the Ludicrous in Life; and, although the audience were kept in a roar of laughter, I could not resist the influence. The place was too crowded for me to leave, and I sat partially asleep. My brother and other friends sat by my side, and he led me home, my eyes fast closed. You know, dear Sir, if this was imagination. I did not sleep again until the 20th. I thought I might venture to the evening service at church, but I was obliged to leave and got home just in time, as I had to walk to bed with my eyes fast closed: since then I have felt nothing of the influence.

"I beg to remain, Sir, your obliged,
"_____.,"

I did not hear again till April, when I wrote to enquire after her, never having thought of her in the evening.

"April 7, 1854.

"Dear Sir,—It is singular, but I proposed writing to you as yesterday, but was prevented. I now hasten to comply with your request, and I am happy to tell you that I suffer

but little inconvenience from my throat; my voice is quite strong, and I can now eat a sufficiency at one meal, and, generally speaking, without pain. I cannot say I am perfectly free from pain always, but I have not shed tears because I could not take enough to appease hunger since you so kindly interested yourself in my behalf. I have got through this cold winter with but slight colds, and have ventured out in the sharpest of the season. My duties this winter have not been slight, but I have not given up a single day, or had recourse to a drop of medicine. My eyes have been weak, and I confess through my own folly; for, as some said that all was imagination, I endeavoured to keep my eyes open while under the influence, and I fear I strained the nerves, for they have felt inflamed ever since. I did not sleep except occasionally after I last wrote: I now and then feel an inclination to do so, but it goes off quickly. Could it be imagination? I have often sat down and tried to sleep by thinking of mesmerism, but never could: others have had the power over me I know; and when I did not know until dates were compared. I have frequently wished my mesmeriser would test the experiment without my knowledge of the time, the hour, or place: I mean, some person not my relative. Would it not prove that my imagination had nothing to do with the matter, and satisfy many of the incredulous? I think I told you that so strong was the influence that I went to sleep in the midst of a lecture upon the Ridiculous in Life. I was led home with my eyes fast closed.

"I fear I have trespassed too long upon your valuable time, and it was the fear of troubling you that kept me silent so long: any question I feel happy to answer,

"And beg to remain,
"Very gratefully and obediently yours,
"_____."

"May 22, 1854.

"Dear Sir,—I received your kind communication on Saturday morning: I do indeed feel grateful for the interest you take in my welfare. I felt the influence at six on Saturday evening, and my eyes fast closed for nearly three hours; I then got up, had supper, and slept soundly through the night again; last evening the same; to-night I have not at present, and it is half-past seven: the cause you of course know: I cannot tell; I feel a sensation about the brain and eyes I can scarcely describe, but not the usual sleep. I feel that you will like to hear, therefore will excuse my troubling you with this so quickly,

"And remain, dear Sir, yours faithfully,
"_____."

"July 20, 1854.

"Dear Sir,—I beg you will excuse my writing: I am now staying a few days in London, and if you would allow me to call, and name the day and time, I shall feel most happy to do so. I am now quite well.

"Yours very gratefully,
"_____. "

She called upon me, and I found her perfectly recovered. I enquired again before drawing up the case.

"Dec. 3, 1854.

"Dear Dr. Elliotson,—I hasten to comply with your request, and am happy to state that I continue quite well, and have within the last four months undergone an amount of fatigue I could scarcely believe myself capable of.

"I remain, dear Sir, yours very gratefully,
"_____. "

From first to last I never once tried to mesmerise her or send her to sleep, and I never once thought of her in the evening.

A striking example of the power of imagination in one of a family very susceptible of mesmerism and who were mesmerised, and of the importance of its employment in the cure of a disease, by Mr. Chandler, will be found in No. XVIII.

We thus have always acknowledged to a far greater extent than the opponents of mesmerism the power of imagination upon the human system in both health and disease, and we thus do not hesitate to employ it for the alleviation and cure of disease: whereas our adversaries, however loud they are in proclaiming its force, never think of turning it to a good account, and clamour about it as they do of chloroform and ether solely from malice towards mesmerism. Yet are we as certain as of the facts of gravitation and electricity that a power exists to which the term mesmeric has been given. Those who deny it are *grossly ignorant*, I repeat the words, *grossly ignorant*, or they most unconsciously and barefacedly, though shortsightedly, ignore the accounts of what they are bound to witness and to investigate carefully.

Let them no longer ignore; but let them reply if they can to what Dr. Gregory has written in No. XXXVII.

To what Mr. Sandby has written in Nos. XX.; XXIV., p. 234; XXXV., p. 297; XL.

To No. II., pp. 175, 176, 178, 190, 334.
No. III., p. 244.

No. V., p. 53.
No. IX., pp. 38, 48, 515.
No. XII., pp. 477-8.
No. XVII., Art. 1.
No. XVIII., Art. 4; also p. 129.
No. XIX., p. 243.
No. XLIV., p. 403, &c.

If I had time I could refer to many other parts of *The Zoist* for proofs of mesmeric influence where imagination was out of the question.

In our eleven volumes are *splendid cures, many such as medicine never produced*: cures not of affections of the nervous system only, but of various organs, and not of merely functional, but of *structural* diseases, deposits, inflammations, ulcerations, &c., &c. Some of these cures were accomplished in those who had no faith in mesmerism and submitted merely to please their friends: some in persons who did not know what was meant by the process, or did not know its ultimate object: some in persons who scoffed at mesmerism: some in children: some in the brute creation. In these eleven volumes are *some hundreds* of painless operations, some terrific, performed chiefly upon ignorant Indians under its influence, that did well, neither terminating immediately or after some days in death, as is happening every week from chloroform, nor followed, as chloroform often is, by long unpleasant symptoms. So with regard to the common effects of mesmerism. *The Zoist* teems with examples of its power over brutes, children, persons asleep, blind persons, and persons unconscious of the agency, or, if conscious, not knowing what it was for, or despising and defying its influence. Moreover, the various phenomena at first come without the patient expecting any such result, and sometimes without his knowing that such phenomena ever happen in human beings, and without the operator intending that they should come.

As to imagination, a person might imagine himself into sleep; but the mesmeric state is not sleep, it is sleep-waking —a peculiar state of which patients are usually very or quite ignorant, and in which various singular phenomena come forth, some in one patient, some in another, without the operator knowing what they will be. Imagination may indeed produce this when once it has been produced in a patient and become known to him.

X. Case of Inflammation of the Periosteum, or membrane covering the bones, of the leg, with disease of the bone itself, illustrating the great value and marvellousness of Mesmerism. Drawn up by the patient, John Kemp; his employer and mesmeriser, Mr. Mitchell; and communicated by Dr. Elliotson, his adviser.

"In his report to the Czar, Prince Menschikoff attributes his repulse on the 5th very much to the English rifle. From General Canrobert's reports of the siege it also appears, that, when the French rifle had got within 300 yards of the batteries of Sebastopol, the Russian Artillerymen were compelled to use iron shutters to the embrasures. Yet *hitherto the self-sufficiency of our military men, high and low, has succeeded in preventing the universal employment of this noble weapon*, and we cannot suppose that, of the 8,000 great souls who were so faithful and so true to the pride of England on the 5th, so many as 1,000 were armed with it. They who know thoroughly its use and power are quite certain, from the configuration of the ground, and the respective positions of the Russian advance and the English defence, that had every one of our immortal 8,000 been armed with it *they would not have lost a single man by the bayonet, nor very many by the musket*, while, of those who were neither killed nor wounded by shot or shell, probably every man would have disposed of five Russians at the least—indeed of every Russian within his range. No one who knows anything of the battle of New Orleans, no one who has ever seen the Tyrol and knows what the rifle did there, will doubt this.

"It takes a little longer to learn the use of the rifle than of the musket, and the soldier who is not so taught it as to become enamoured and proud of his weapon, from a conviction of the power that it gives him, will not perhaps learn to appreciate and cherish it until he has seen man after man of his enemies fall before him. The Czar, however, is not going to wait until boards 'have reported' 'official forms have been complied with'; or *stupid prejudices of routine, precedent, and self-satisfied conceit have been humoured and overcome*. He, we learn by the news of this week, has lost no time in ordering regiments of Riflemen to be formed at once, and before next summer their balls will be in many an English heart.

"Notwithstanding all this there is little prospect of getting the musket utterly discarded and the rifle universally substituted amongst ourselves, *unless the will of the public can be evoked in the matter, just as it was regarding the soldiers' clothing, their stocks, the hospital and medical departments, and other shortcomings and abuses which by that means have found remedy*.

"A military man ought naturally to be the best judge of the best weapon for a soldier's use, and ours would be good ones, we dare say, *were they not enthralled by the system to which they belong*. How misleading must be the influence of that is clear from considering that the whole object of enlisting, feeding, clothing, and forming a recruit is that he should be able, when called upon, to throw an ounce of lead straight at an enemy from an iron tube, while *our 'military men' have stood up to the last for giving a soldier a weapon that could not by any possibility enable him to do this, and for rejecting a weapon that could*. It is now to be hoped that *the public will at once unmistakeably insist upon it, that all our men be every one armed with an excellent rifle with a Swiss or American stock, and taught to shoot with it as the Swiss and Americans do*; that the ball be no heavier than thirty-two to the pound; and that this be done as fast as gunsmiths here, in America, and in the Low Countries, can make them. *There is no way of achieving this result but by the serious and decided action of the public refusing any excuse or delay, and insisting upon immediate execution*."—*Examiner*, Dec. 2, 1854.

From Mr. Mitchell to Dr. Elliotson.

Printing Office, Wardour Street, Soho,
November 14, 1854.

DEAR Sir,—I have much pleasure in sending you the following instance of the success of mesmerism in a case of abscess of what is called, I believe, the periosteum in the leg: you may think it of sufficient importance to be forwarded to *The Zoist*.

The patient, John Kemp, one of our compositors, is a brother-in-law of Mrs. Kemp, whose case of severe neuralgia is recorded in the Sixth Volume of *The Zoist* (No. XXIII.), and who, I am happy to state, has experienced no relapse up to this hour. The following is the patient's statement of his case:—

"39, Little George Street, Euston Square,
"March 22, 1854.

To Dr. Elliotson.

"Sir,—I have committed to paper all I can remember of my late severe illness, and also how I was treated by my club-doctor.

"On the 30th of September (1853), whilst following my employment, I was taken suddenly ill with severe pains in the head, sickness, and great depression of spirits. I immediately applied to Mr. Woolley, of Moreton Terrace, Kentish Town, and he directly ordered me a mustard-plaster to my chest and to confine myself to my bed. He said it was an attack of typhus fever.

"Oct. 1st. Very bad, but my doctor did not come to see me.

"Oct. 2nd. Still worse, and quite delirious. My wife sent for the doctor immediately, but he did not come till the afternoon, and his excuse for not coming earlier was that he had quite forgot me. However, he ordered me lotions and medicine: but they were of no avail. Five days elapsed before he or his assistant saw me again, during which time my sufferings were painful in the extreme: my senses at times entirely left me. I imagined that evil spirits were hovering over me and tearing me to pieces, and also that I was taken in my bed to a high mountain and birds of prey picked my eyes out, and then I was dashed to pieces. And oh! Sir, I shall never forget the sinful thoughts that came into my head and of my planning some scheme to put an end to my existence, for my life was a burden to me.

"During these five days my wife went regularly for the medicine, but could see no doctor, and was told by a lad of about 14, who used to mix my medicine, that I should soon

get better, as the mixture was very strengthening that I was taking. But I got worse, and my wife again sent for the doctor; and he came in the afternoon, and ordered me a fresh mixture. Having nothing in my stomach, and constantly retching, I brought up nothing but lumps of blood. I was so weak that I was obliged to be held up in bed. A few days afterwards he came to see me again, and gave my wife a few drops of another mixture, which was to be mixed in water, to be given to me if I got worse, with strict injunctions to keep it out of the way, as it was the most deadly poison.

"I gradually got better, and he advised me change of air. I accordingly went into the country, but was obliged to return in less than a week owing to severe pains in my right leg. On my arrival I sent for Mr. Day, a surgeon, who advised me to go into the hospital directly. I accordingly became an in-door patient in the Middlesex Hospital on the 15th November under the care of Mr. De Morgan, who treated me with the greatest kindness.

"Nov. 16th. Suffering the most excruciating pain from my knee-cap down to my ankle: besides lying in anxious suspense for twelve hours, picturing to myself what would be the result, when Mr. Flowers, along with two other gentlemen, came to me, and looked at my leg, and then left me. I then went to sleep for about ten minutes, when I was awakened by some one. The excitement I then felt was beyond description. On my right hand a female was holding a basin of hot water; and on my left another with bandages, tow, &c. Two gentlemen then held me down on the bed, whilst Mr. Flowers drew from his pocket a knife, cleaned it before my eyes, and then, oh horror! made an incision just below the knee-cap of about two inches. The inflammation of the part from the knee to the ankle being very great at the time, my sufferings were agonizing in the extreme. He then ordered linseed-poultices and hot-water applications, and left me.

"Nov. 17th. Was attended to by Mr. De Morgan. My leg being still very bad, I was ordered to have iodine applied to my leg every morning, but the pain still increased, my rest was much broken both day and night, and my leg no better.

"18th. Still very bad with severe pains in my left leg.

"19th. Had my left leg probed, and was ordered blue ointment to be spread from the knee-cap to the ankle, but with no beneficial results. Mr. De Morgan then ordered Mr. Flowers to make an incision in my left leg, which he did that afternoon. I was then placed under Mr. Bakewell:

previously to my being under him, Mr. Flowers told him it was a very obstinate case, for he had cut me three times in that place, and still the discharge would not flow. Three days afterwards Mr. Bakewell *probed my leg for about ten minutes*. The pain was so severe that I told him I *could not stand it any longer*, and entreated the nurse to give me a glass of water, for I felt very faint. He said, whilst probing my leg, 'Do you hear that?—there is a piece of bone to come away from here,' meaning my leg.

"Thus I continued to be week after week tortured with iodine, blue ointment, &c., up to the 1st of January, when I was advised by my relatives to leave the hospital, which I did on the 3rd, after having had my legs cut about eight times and probed many more.

"I was an out-patient for three weeks, when Mr. Henry having told me I had better come into the hospital again and that he would see what could be done for me, I did not go again. The idea of going into the hospital again to be tortured was death to me to think about.

"One of the principal reasons for my leaving the hospital was, that I was strongly advised to try mesmerism: and thankful am I that I took that advice, for I may say that my legs are all but well, and I can now walk with ease; whereas before I was mesmerised I could hardly hobble along even with a stick.

"Since I have been under mesmeric treatment I have had three lumps formed in one of my legs, but I am happy to say that they have been entirely dispersed by mesmerism; and *I have not the least doubt in stating that, if I had been mesmerised in the first instance, there would have been no occasion to have cut my legs about, and I should have been spared all the horrible agony I have gone through.*

"I now conclude with my sincere thanks to my employer, Mr. Mitchell, of Wardour Street, for whose kindness to me during my illness I cannot find words to express my gratitude, and to whom I am indebted for my recovery.

"Hoping that I have not trespassed too much on your valuable time,

"I remain, Sir, your obedient servant,
"JOHN KEMP."

On leaving the Middlesex Hospital, he was mesmerised by his brother for a few days, who however was prevented by his occupation from continuing his kind office, and therefore I was induced to undertake it.

When I took the case in hand (Jan. 16th), John Kemp had left the hospital about a fortnight, and could with difficulty walk even a short distance supported by a stick. The wound was of a very formidable character, and inflammation extended several inches around it. He was exceedingly weak, and complained much of want of rest in the night.

Two or three passes were sufficient to throw him into the sleep-waking state, and the happiness and comfort depicted on every feature from the moment the sleep-waking state began, amply repaid the trouble, if such a word may be used here. The leg, which in his *natural state could not be touched without very great pain, might, in the mesmeric state, be firmly grasped without the slightest discomfort.*

After being mesmerised for two or three days, his *natural sleep throughout the night was deep and refreshing.* Indeed so soundly did he sleep that, even after nine or ten hours of sleep, he required to be aroused.

As I did not presume to interfere with the medical treatment, having no wish to influence him in that respect, and as he was still an out-patient of the hospital, he went there at the end of the first week, when he was told that there were pieces of bone to be taken away, and that he must return to the hospital for that purpose. This distressed him very much, and somewhat shook my confidence. I felt the responsibility too great; and at this stage I therefore sought your kind advice, which was most readily, and I need hardly say, gratuitously given. You stated that the improvement in his general health was so great as to warrant the hope that nature aided by mesmerism would accomplish the cure: that very likely there might be portions of diseased bone to come away, but that this would be accomplished without the aid of any surgical operation.

Thus encouraged by your valuable opinion, I continued to mesmerise him daily and at the same hour, for about three quarters of an hour at each sitting. My mode of proceeding was,—to throw him into the sleep, which, as I before observed, was produced by two or three passes: nay, a single *slow* pass was sufficient for this effect; and then to make passes down the leg, frequently pointing over the wound. The latter manipulation rendered the leg very rigid, and invariably caused him to pass into the deep sleep. The rigidity was very remarkable. When he was in sleep-waking, whatever part of the frame was *touched*, whether hand, arm, leg, or head, it became immediately fixed, and would remain so till desmesmerised. This was found very convenient; for,

as I was occasionally called away while mesmerising him, there was no danger in leaving him, and I invariably found him in the exact position in which I had left him.

At the *end of a fortnight*, he no longer required his stick, he was able to resume his work, and the improvement in his health was very marked. He continued to sleep soundly each night, his appetite increased, and his countenance assumed a healthy hue, which was observed by all who knew him. Occasionally proud flesh appeared about the wound, but the application of a piece of linen steeped in *mesmerised water* soon removed it. At the end of the third week a piece of bone came from the wound, and shortly afterwards another piece.

His general health appearing to be quite established, I determined to bestow all the sitting upon the leg, and told him one day that I would mesmerise his leg only, without putting him to sleep. However, to my astonishment, I had not made above a dozen passes before his head began to droop, and in a few seconds he was asleep. The next day I proceeded in the same way, but without making a remark, and with the same result. Subsequently, on several occasions, I have got a friend to keep him in conversation while I made the passes down the leg, in order to ascertain how long the influence could be resisted in these circumstances. But scarcely any difference of time in passing into the sleep-waking was perceptible; and it was very curious to observe his passing into it from the ordinary state of consciousness while replying to questions put to him. The replies at first would be given in a distinct tone of voice; then there seemed a confusion of the ideas, with a slow utterance; and then the voice as it were died away, or he would stop in the middle of a sentence. Then if the conversation were continued after he had passed into sleep-waking, he was entirely ignorant of what had just passed in the natural state, though he would answer readily any question asked in this latter state. Surely the solution of these interesting phenomena must be sought elsewhere than in the power of imagination.

Mesmerism was thus continued for ten weeks, at the end of which time the wound was *entirely* healed. This would have been accomplished in much less time probably, but for two accidents which unfortunately threw him back. The first was, his being struck on the leg by a shutter while returning from his work; and the second, and more severe injury, was caused by his falling over a pail of water which had been carelessly left in the way. His leg is now *perfectly sound*, and his general health better than it has been for years.

I have reason to think that the greatest kindness and attention were bestowed upon him in the hospital: but it must be regretted that mesmerism was not employed during the necessary operations upon his leg. Had it been employed, *all suffering would have been spared during these operations, and any amount of sleep obtained at any time*, as a single slow pass, or a steady look for one minute, would have rendered him insensible to all pain. This fact could not have failed to carry conviction to the minds of the medical gentlemen who witnessed its great power and inestimable value.*

As the question may be naturally asked why mesmerism was not had recourse to at an earlier period of his illness, when it was known the patient was so very susceptible of the influence, it is necessary to state that about seven years ago he was the subject of severe cross-mesmerism. At that time Mr. Speucer Hall delivered a course of lectures on mesmerism at an institution in Holborn. At one of the lectures Mr. Kemp was present, and, while sitting immediately in front of the lecturer, listening to the introductory remarks, he became unintentionally influenced by Mr. Hall, and passed into the mesmeric sleep. He was subsequently conducted to the platform in the sleep-waking state, and, while he was in this state, Mr. Hall exhibited a series of interesting experiments upon him. He was then allowed, without being properly demesmerised, to retire to the back of the platform, where a portion of the audience was seated. Here he was an object of curiosity to those among whom he sat; and he was again mesmerised by a fellow-workman, who had accompanied him to the lecture. On his way home, as I afterwards learnt, he fell down in the street in a fit, and subsequently had no knowledge how he at length got home. On coming to work in the morning he was found to be very unwell, and shortly fell down in a fit. He was immediately mesmerised by the person who had accompanied him to the lecture, and by whose kindness in mesmerising him he had, a few months prior to this occurrence, been cured of an affection of the heart. In the sleep-waking state, he now exhibited every symptom of insanity; was very violent, and expressed great indignation with Mr. Hall, whom he fancied to be present. He was removed into the open air, and no one but the mesmeriser allowed to be present: then he was thrown into a deep mesmeric sleep for some time, by continuing the passes longer than usual: on passing again from the deep sleep into

* Some mesmerists will doubt this, and others who may not doubt this will doubt that the convinced medical gentlemen would have given the poor fellow the benefit of the fact.—*Zoist.*

sleep-walking, he directed cold water to be poured upon his head. This was done for an hour or two, and had the effect of relieving him: after this he was again thrown into the deep sleep, and left in a room by himself for some hours, when he was demesmerised. He awoke perfectly collected, and much better, but still complained of pain at the back part of the head. This continued for several days, when Mr. Hall, who had discovered where he was employed, called to ask him to attend his lectures for the purpose of exhibiting experiments, and offered to pay him for his services. This was at once declined. On the mischievous effects which had resulted from his attendance at the lecture being mentioned, Mr. Hall instantly offered to mesmerise him with a view of affording relief, and made long passes from head to foot for about five minutes, and then woke him. The patient stated that he now felt well, and was entirely free from pain. Mr. Hall expressed astonishment, and said it was the most extraordinary case in connexion with mesmerism that he had met with,* adding that since that lecture he had felt very unwell himself and been under medical treatment, but that, while demesmerising this young man, he found instant relief.

This circumstance so affected Mr. Kemp that he could seldom be prevailed upon to submit to be mesmerised by any one, though during the following years he had several severe attacks of illness. When he was attacked with the fits, as he was passive, mesmerism was always adopted, and with instant success. His antipathy was at last wholly overcome only by the severe suffering occasioned by the surgical operations upon his leg.

A month or two after his cross-mesmerism, he lost his mother, to whom he had been much attached: and on the day of the funeral fell down in a fainting fit by the grave while the body was being lowered to its resting-place. This fit he had prognosticated while suffering from the cross-mesmerism on the day following Mr. Hall's lecture; and so confident was I, from previous observation, of the fulfilment of his prediction, that I recommended the fellow-workman before mentioned to accompany the funeral, which he did, for the purpose of watching Kemp, and to guard against mesmeric disturbance which had recently been productive of such distressing consequences. The fit came on; he was quietly removed to a little distance, mesmerised, and woke collected and walked home. For some months such fits were

* Such things are very common when no caution is observed, as the pages of *The Zoist* shew.—*Zoist*.

of frequent occurrence. Without the slightest warning he would drop while at his work in a state of insensibility. He was always immediately mesmerised into sleep-waking, and in this state he *would direct what was to be done to relieve him, and his measures invariably succeeded*. These fits occurred for about eight months, the intervals between them gradually increasing.

He was also subject to ulcerated throat, and in one very severe attack his brother called to see him and found him suffering exceedingly. He had not been able to swallow anything but a little liquid for two days. He consented to be mesmerised by his brother. Instant relief was afforded, and, to the astonishment of his brother, he took up a *raw chestnut* and ate it with great relish, swallowing it without the slightest inconvenience. I need hardly say that on awaking he was quite unconscious of anything that had taken place. This occurred on Friday, and on the following Monday he returned to his work.

On another occasion, when he had just recovered from one of his fainting fits above mentioned, and was sitting in the printing office to regain his strength before going home, I found him in the mesmeric state, and being puzzled to account for this, I ascertained that a lad, close by the place where Mr. Kemp was sitting, observed him to be slipping from his seat, and had raised him up, and thus unconsciously mesmerised him. The lad, who is totally ignorant of mesmerism, was desired to make the tranverse passes and to blow in his face, when Kemp at once awoke.

A singular occurrence took place one day. One of our apprentices was suffering from severe tooth-ache. Kemp volunteered his services to mesmerise the affected part; in a few minutes he dropped into the mesmeric sleep-waking, but complaining sadly of tooth-ache. The apprentice had obtained instant relief, but from appearance had transferred his enemy to Kemp with good interest. The scene was beautifully interesting, but laughable; the whole being the work of a few minutes. I need hardly add that Kemp was soon relieved of the tooth-ache on his jaw being mesmerised, but vowed he would never mesmerise for tooth-ache again.

Another time, just before taking his breakfast, which had been brought in to him, he was seized with a fit, and in falling struck his head violently on some stone pavement. He was instantly mesmerised, and while in sleep-waking ate his breakfast as if nothing had happened. When awoke, he looked at once for his breakfast, which he was on the point of commencing when he was seized, and could not

be persuaded that he had already eaten it ; his manner clearly proving that on being roused the mind reverted to the instant of time when he was seized : the interval was evidently blank to him, as I believe it is in the majority of cases, if not invariably.

When I undertook to mesmerise him, I assured him that no experiments whatever should be made with him, and therefore my attention was directed solely to the production of the sleep and the mesmerising of the leg, and I rejoice to say that such have been the beneficial results.

It may be well to mention, that the susceptibility to the influence gradually wore off in proportion as his health seemed to improve, so that, when I last mesmerised him, it occupied me twenty minutes to throw him into the sleep.

With many thanks for your great kindness and advice in this case,

I remain, dear Sir, yours respectfully,
To Dr. Elliotson. JOHN MITCHELL.

It must distress any person who feels for other sentient beings to reflect upon the often repeated agony which this poor young man suffered, and that he might have escaped it *altogether* had the surgeons of the Middlesex Hospital employed mesmerism in his case. Every probing and every cut would have been made without sensation : and probably indeed no probing and no cutting would have been necessary, but the cure silently, perfectly, and by no means slowly effected by the mesmerism only, as was the case when the leg was as bad as ever after he had left the hospital and when mesmerism was the sole remedy employed.

JOHN ELLIOTSON.

XI. *Some rapid Cures by Dr. Esdaile.* Communicated by Dr. Elliotson.

"Never was there so great an appearance of wisdom, nor so much exercise of study, in so many faculties, in so many regions, for this last forty years. Doctors are dispersed everywhere, in every castle, in every borough, and especially by the students of two orders, which has not happened except for about forty years. And yet there never was so much ignorance, so much error."—*Roger Bacon.* Quoted by Dr. S. Jebb in his Preface to *Roger Bacon's Opus Majus*.

My dear Dr. Elliotson,—Since we cannot get our orthodox brethren to benefit their patients by the curative powers of mesmerism, we must do our duty by shewing the

public how they can often effectually help themselves, and be independent of orthodox doctors and physic on many painful occasions. Unfortunately mesmerism partakes of the uncertainty of all human means of cure, but it often enables us to cure even acute diseases in the simplest and most expeditious manner, of which the following is an instance, and most persons may do as much among their friends when they meet with susceptible constitutions.

About two years ago, I reported to you the wonderful effects of mesmerism upon my sister-in-law, who was suffering from nervous exhaustion and irritability of the brain and spine. Her health has been wonderfully good ever since, and she paid me a visit last week to recruit a little after the fatigues of weaning a child. She awoke one morning with pain and stiffness in her right hand, and complained a good deal of it for two days. On the second evening, being seated by her on a couch, I examined her hand and found it to be considerably swelled and painful on pressure; upon which I said, "If you are still sensitive to mesmerism, I dare say that I could cure this. Place your hand on the couch, and let me try." She did so, and I made a few passes over the hand; but remembering that she used to have uncomfortable feelings about the heart before going to sleep, I said, without looking up at her, "Don't look; I do not desire to put you to sleep." She made no reply, and on looking at her I found her to be already profoundly entranced, with her eyes wide open and fixed. She shortly awoke with a start on being spoken to; and on moving her hand found that she did so freely; and next morning the swelling was quite gone.

One day after dinner, she appeared very uneasy and went and lay down, pressing her hands upon her breasts, which, on enquiry, she confessed to be very painful, swelled, and knotty from the accumulation of milk. I made passes from the chest to her feet, and she instantly went to sleep, awaking after half an hour lively and free from pain: next morning her breasts were soft and easy, and have continued so ever since. In a letter just received from her, she says, "It is singular that I have not had the slightest return of annoyance from my milk since James so kindly spirited it away."

On the last day of her stay with us, she was obliged to leave the table on account of violent tooth-ache, and on her return, I said jokingly, "You need not suffer any pain in my company," making some passes over her cheek at the same time, and she almost immediately cried out in astonish-

ment, "It's gone!" The pain did not return while she was with us.

All this immediate and complete relief to three distinct and painful affections was procured without the least discomfort to the patient or to the family circle; whereas if our orthodox brother bolus had been called in, she would have been lotioned, potioned, and motioned for a week, and the house turned most needlessly into a hospital. This, I repeat, most medical men may often do, if they please; and if they *will not*, then people should help themselves, and do without them.

Yours very sincerely,

JAMES ESDAILE.

Fairmount, Perth, Dec. 10th, 1854.

XII. Extraordinary recovery of a young person, after being eleven years confined to her bed perfectly unable to move hand or foot. By Capt. FALCONER MILES.

"Man is incapable of perfect wisdom in this life; it is hard for him to ascend towards perfection, easy to glide downwards to falsehoods and vanities: let him then not boast of his wisdom, or extol his knowledge: what he knows is little and worthless, in respect of that which he believes without knowing: and still less in respect of that which he is ignorant of. He is mad who thinks highly of his wisdom; he most mad, who exhibits it as something to be wondered at."

—ROGER BACON, *Opus Majus*, p. 15.

ABOUT the commencement of April, 1854, some influential ladies called upon me to consult me about a young person, a Miss Dunne, of Kells, in whom they appeared greatly interested. They stated that she was about 26 years of age, and had been for the last eleven years perfectly unable to stir hand or foot, and that everything she ate was immediately thrown up again; that she had a continuous spasmodic twitching in the face, and swooning off frequently; she suffered also from the most distressing breathing, with a severe cough. Every means had been tried that medical skill could devise without any relief whatever: at last one medical gentleman, whose name I regret to say I have forgotten, recommended that mesmerism should be tried. Consequently her friends called upon me to consult me in the matter. I said I would with pleasure do what I could for her. She was accordingly brought to Dublin, and placed in lodgings near me, on the 17th of April, 1854.

When I saw her first, I found her after her journey by train in such a state of *utter prostration* that I really did not think she could live an hour: her breathing was so laborious

and distressing that you might have heard her in the street. She was no sooner out of one swoon than she was off into another. Her servant could not leave her for an instant, applying stimulants to her nose. I mesmerised her for about twenty minutes, and quieted her considerably. The next day I found her much the same: she had recovered from her journey, but was, as usual, utterly unable to move. If she were raised in the least, her head would fall down perfectly helpless as in an infant of a day old; and she was fearfully emaciated. I mesmerised her three times a day for about fifteen minutes each, without any marked results. On the Monday week I first began to find her getting under the influence, and was able by tractive passes without contact to raise her hand. On the tenth day I got her pretty well under the influence, and by tractive passes from the foot of the bed was enabled to raise her up and then gradually allow her to sink back again, accordingly as I moved my hand. I found also I could perfectly control the violent breathing by placing one hand upon her forehead, the other on the diaphragm, however violent it might be: I was able also to communicate great strength to her by holding both hands for a few minutes.

Her case now becoming known, a great many influential persons, medical and others, came to see her, amongst them His Grace the Archbishop of Dublin.

On the 8th of May she was able for the first time to dress herself, and then when under the mesmeric influence I made her get out of bed with my assistance. From this date I made her dress daily, and practised her frequently in getting up and walking about the room: of course, with assistance. Her delight on first sitting up and looking out of the window was really quite extraordinary.

About this time Sir Henry Marsh very kindly came to see her, and examined her case minutely. He was greatly astonished, and was much struck at my being able so quickly to stop the violent breathing, and which he said was most difficult to manage.

She continued to improve daily under my treatment: the spasmotic affection of the face had quite left her, the sickness of stomach nearly ceased, and in the middle of June was able to go out to walk, and be drawn about in a Bath chair. She is at present able to walk remarkably well without the slightest assistance, and can go up and down two flights of stairs as quickly as any one, and, until the cold weather set in, was out daily walking, and riding a donkey: she has also grown quite fat. But I thought it advisable to

keep her near me during the winter for fear of any return. In spring, please God, she will return home truly a new creature.

She has been visited by numbers, both medical and others, who are all quite astonished at her recovery; and indeed it is no wonder, for she was apparently the most hopeless case I ever saw. Certainly it proves that mesmerism, with God's blessing, without which we can do nothing, is indeed a powerful agent; and from experience I am satisfied that in most cases where mesmerism has proved unsuccessful, it arises solely from want of perseverance in the treatment. Now one remarkable feature in Miss Dunne's case, is, that she was not brought under the influence for ten days, and though she became afterwards very sensitive to mesmeric influence, she has never been put into an unconscious state.

Her friends look upon the case as almost miraculous; but to God be all the praise—to Him be all the glory.

Merton, Cullenswood, Dublin,
Dec. 6th, 1854.

XIII. More frightful mischief from spirit fancies.

"According to Paracelsus and his school, besides material and immaterial beings there are *elementary spirits*, which hold an intermediate place,—sylvans, nymphs, gnomes, salamanders, &c., by whose agency various processes of enchantment may be acquired, and things apparently supernatural explained. Thus the spiritualist scheme dealt with a world of its own by means of fanciful inventions and mystic visions, instead of making any step in the study of nature."—*The Philosophy of the Inductive Sciences, founded upon their History*. By the Rev. William Whewell, B.D. Vol. ii., p. 9.

SCIENCE is the knowledge of nature and nothing else, and is therefore concerned with facts only, which must be ascertained by observation and experiment and by reasoning on facts. The science of mesmerism and all that relates to it excludes all dreamy fancies and superstitions. Our pages have been devoted to mesmeric and cerebral science, and we have set ourselves against the admixture of dreamy fancies with them, holding forth the baneful consequences of this ignorance and folly, and caring nothing for the pain we might give in mentioning instances of its direful effects.

We extract the following from the new edition of Mr. Townshend's *Mesmerism proved True* :—

"With regard to Table-turning, and Table-talking, the muscular hypothesis does not satisfy me a whit more than when I wrote my book. On the contrary, I have lately seen some curious cases of

Table-motion, which confirm me in the idea that certain individuals under certain conditions dispense an imponderable force, by very strong volition, and very slight contact, from the brain to the object which they touch. I have seen a table violently agitated, when only the tips of the fingers of one or two persons, in whom I have thorough trust, were laid upon it. But what has struck me most was the result of some experiments made at my house in London, with an instrument called a psychograph—a very delicate instrument for testing slight agencies—somewhat resembling a pentagraph in form and contrivance. The different way in which it was influenced by different persons, who lightly laid a finger on it, was extremely remarkable. Some persons had no effect upon it at all. I had very little; but a young lady, Miss E. C. (the daughter of a distinguished authoress who is now, alas, no more), in spite of her own utter incredulity, in the beginning of the trial, produced, by the lightest touch, so powerful an effect upon the instrument, that it did not merely move, it *flew*, and darted about, like a needle under the starts of the strongest electricity.

"In addition to this, I, on this occasion, received confirmation of my notion, that the brain is adequate to produce all the most mysterious phenomena of what is termed 'Spirit-rapping.'

"The aunt of Miss E. C., was placed in communication with her niece by lightly touching her, and then thought of the name of some person; upon which the farther end of the psychograph, which held a pointer over an alphabet, went over, successively, such letters as spelt out the name thought of. Some of the first letters of a name which I thought of were also pointed to, but I seemed to have less influence and less Mesmeric relation with Miss E. C. than her aunt had, and the experiment was incomplete.

"Since my return to Lausanne, I have seen, in my own house, what is called 'Table-talking'; and I had every reason to believe in the good faith of the parties concerned in the experiment. The communication was kept up by the leg of the table, lifting up and rapping, as the alphabet was called over. The answers were curious, but entirely confirmed me in my belief that action (perhaps *unconscious* action) of the brain calls forth the answers that are (without a shadow of evidence) attributed to spiritual and external agency. The moving force belongs, I believe, to persons peculiarly endowed, who, from what I observed, are, during the operation, in a peculiar state of excitement, perhaps semi-mesmeric. They sigh frequently while they are influencing the table, exactly like persons under incipient sleep-waking. The answers, also, are just of that strange, capricious, semi-rational kind, as are answers verbally given by imperfectly mesmerised persons—a sort of characteristic of table-talking which induced a friend of mine, who was rather given to the spirit-hypothesis, to say, that 'one should be rather apt to attribute the answers obtained by spirit-rapping to the agency of capricious, half-malignant fairies, and Puck-like elves, than to spirits of an elevated rank.' There is no need, however, to go out of this world for our solution. As a late paper in *The Zoist* (by the Rev. Dr.

Cumming) admirably remarks, the answers to querists, in the Spirit-trapping line, all savour of the individual who puts the question. 'I have read' (says Dr. Cumming) 'every pamphlet I could find on the subject, from Mr. Dibdin, one of the best and most pious men in London, to Mr. Godfrey, Mr. Gilson, and others who have written in favour of their views; and, in reading those various interesting works, I noticed that each enquirer of the table got all his answers very much in the direction of his own wishes and predilections.'

"It is so. And what is remarkable (at least I found it so, in my case) the answers savour of the querist more than of the medium.

"While a lady was influencing the table, and I putting my questions, I received answers that confirmed all my theologic views; with which, however, the lady was previously unacquainted. In every reply, I found (as it were) the echo of my own brain. And I cannot say that I flatter myself to be so infallible in my opinions (however conscientiously formed) as to call down a sanction to them from a superior world. I created what was answered to me.

"Thus, I deny not the facts. I explain them; and that in such a way as to steady the brain down to this world—a world that has quite enough marvels of its own to occupy us healthily."

"Since I published *Mesmerism proved True*, I, in passing through the town of B—, called on a family, of whom, some years ago, I had seen a good deal. They are of the Swedenborg persuasion; all of them amiable, all of them talented, all of them—from the fragile mother to the pale, large-eyed youngest daughter—seers of spirits, and dreamers of dreams. To hear the talk of such a family is like being in another world. They speak of unseen things as familiarly as of a garter. They live so alone, and so abstracted, that their language is scarcely of this earth.

"Highly interesting is a visit to such persons—but deeply painful too. I saw, manifestly, health, usefulness, reason itself, departing under the belief of spirit-intercourse. Who could look at the attenuated frame, care-worn face, and large dilated eye of the especial ghost-seer—the youngest daughter (whom I will call Olivia), without a sigh of pity, and a wish that, in her mind, wild belief might be superseded by true philosophy?

"She told me in quick, low, hurried accents, which almost sounded like breathings from a ghostly visitant, that 'the spirits' had, a few nights before, played a piece of music to her, in which she had heard the sound of various instruments. To recall the piece in all its grandeur was for her impossible; but she recollects, and indeed had written down, after the unearthly visitors had departed, a faint idea of the strain. As I knew her to be an accomplished performer both on harp and piano, I asked to hear it. She sat down to the piano, and played a sort of march, certainly the wildest and most wondrous thing I ever heard. It positively thrilled me by its unearthliness, and the fair performer, while she played it abstractedly, and seemed lost to the outer world, knew how to pour into it the effect of various instruments—now near, now far, now high, now low, now dying away in the finest diminuendo, now swelling up, as

if upon the midnight breezes, into a storm of harmony. And all the time, the performer's eye how rapt, how dreamy! Such a strain from such a sybil-looking person might almost have worked belief of its supernatural origin.

"As I was taking my leave of Olivia, she startled me by saying in her singular suppressed tones, 'Your mother will be very glad to hear some news of you from me.' (Olivia knew my mother, who has been long dead.) I answered by a question, 'Cannot my mother, if a spirit, obtain news of me for herself?' 'Oh no!' answered my fair visionary, 'the spirits dwell in different circles of the spirit-world, and the higher circles cannot communicate with the lower, or with this earth, save by means of mediums.' I felt, as Charles Lamb says, 'I knew not the laws of that land,' so I could not presume to question them.

"However, I could not help remarking to Olivia that this sort of visionary communication must be very bad for the medium's health, and a great strain upon the nerves. Olivia owned it *was* so, and added with a sigh, 'Do not wish for such a power—do not try for it—do not ask for it!' I assured her, with all sincerity, that such a power was the *very last* thing I should covet; adding mentally that I prayed that Olivia herself might be cured of those delusions, which were tending directly to insanity."

XIV. *Postscript to the article on Swedenborg.*

IN the hurry of forwarding my remarks on Swedenborg, to be in time if possible for the October number of *The Zoist*, I forgot to mention, that many of the Baron's disciples declare he never could have derived any of his ideas from Behmen, since there is a letter extant, in which he declares that he never perused the works of his predecessor. This letter I have read, and the impression which it left on my mind is, that it affords no evidence whatsoever that the meditations of Behmen did not influence the mind of the learned Swede. Behmenism was the dominant form of religious mysticism, throughout protestant Europe, for more than a century after the death of its author. And to suppose therefore that so universal a reader as Swedenborg could have been altogether free from the action of the extatic Sutor, is simply absurd. The power of a master-spirit is incalculable. His principles, like a subtle aura, pervade the whole atmosphere of thought, and penetrate by multitudinous intermediate agencies into the most sheltered recesses of mind. How much of Platonism do we find in the works of men who never read a line of the Grecian sage? Behmen, we reassert, was an important link between the religious mysticism of the

past and the present, and in so far as Swedenborgianism agrees with his system we have a right to consider it derivative, seeing that it was the later of the two. Such are the canons of criticism applied to all schools of speculation, ancient and modern, and without which no intelligible history of philosophy could by possibility be written.

J. W. JACKSON.

BOOKS RECEIVED.

The ILLUSTRATED Practical Mesmerist, curative and scientific. By William Davey. Edinburgh; 1854.

This is an excellent manual: with sixteen good representations of different mesmeric processes.

Bulletin de l'Athénée Magnétique de Lyon; Journal des Sciences Psycho-Physiques. Sept., Oct., Nov., Dec., 1854. Lyon.

The Brain in relation to the Mind. By Joseph Swan. Longman, London, 1854.

Mesmerism proved True. By the Rev. Chauncy Hare Townshend, A.M. NEW EDITION, with a new Preface. Baillière, London, 1855.

Errors dispelled: or, Mesmerism without Sleep and Mesmerism with Medicine. By S. D. Saunders, Medical Mesmerist, Clifton. London, Baillière, 1855.

The British Journal of Homœopathy. October, 1854. Groombridge, London.

NOTICES TO CORRESPONDENTS.

We regret that, though we have exceeded our usual limits, we have no room for Dr. Elliotson's case of cure of Delirium Tremens with Mesmerism only: nor his case of cure of Fistula in Ano condemned to operation by a hospital surgeon: nor for Mr. Tubbs's and Mr. Parker's interesting collections of mesmeric cures. The honesty of these two gentlemen in daily and hourly combining mesmerism with their ordinary practice, are shining examples. Their cases will not fail to appear in our next, together with the continuation of our account of Reichenbach's new work.

We thank our Lincoln correspondent for pointing out to us the vagaries of the wise and wonderful surgeon Bottomley of Croydon. The elegant old gentleman will not be forgotten in our Number on the first of April. We have no doubt that he is descended from Bottom the weaver, and has had *ley* added to the family name in honour of his roaring like a "Lion," spouting in "Ercles' vein," like his great ancestor, and in addition *Yelling* at mesmerism "like anything." "It appears by his small light of discretion that he is on the wane: but yet, in courtesy, in all reason, we must stay the time."—*Midsummer Night's Dream*, act v., sc. 1.

We feel obliged to the *Graf von Kiettingholt*, M.D., for his communication of a case of mesmeric sleep-waking which arose out of a mesmeric sleep,—both which were preceded by pains of the head and face, typhus and scarlatina, in succession, and followed by complete oblivion of all these occurrences.

Mrs. Flowerday.—We are informed by Mr. Tubbs that Mrs. Flowerday, whose breast was removed last spring in the Mesmeric Infirmary of London painlessly and without her knowledge, remains perfectly well. Every day she may be seen fetching water from Mr. Tubbs's pump, from which he allows all his neighbours, rich and poor, to obtain excellent water from seven in the morning till ten at night.

We have to thank Mr. Janson for again generously advertizing *The Zoist* and distributing many copies of it.

Obituary.

Mr. Colquhoun, the distinguished author of *Isis Revoluta*, expired suddenly at dinner in November. His early, learned, and courageous advocacy of the truth of mesmerism in this able work will secure him a permanent name. He wrote also a work on magic three years ago. Although a scholar and a gentleman, he was very impetuous and prejudiced. He would not examine phrenology or the experiments in phreno-mesmerism: and was credulous and incredulous, and very bitter against phrenologists and those who were not spiritualists nor of his religious and political creeds. But he was a good man.

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* This is the same lady who presented to the Infirmary much useful and valuable furniture, has clothed the page boy, paid for cleaning the windows, &c., &c. She declines being on the Ladies' Committee, though as a life governor she is eligible; but she visits the Infirmary two or three times a week, observing everything and always enquiring what service she can render. She wishes her name not to appear in print.

Errata.

- p. 3, l. 6, for "latter," read *former*.
- p. 107, for "say that it," read *said it*.
- p. 108, for "act upon," read *cut up*.

LONDON

MESMERIC INFIRMARY,

36, WEYMOUTH STREET, PORTLAND PLACE.

THIS Infirmary is established for the alleviation and cure of diseases, and for the relief and prevention of pain, by means of MESMERISM.

It is supported by the voluntary contributions of those persons who, knowing the medical efficacy of Mesmerism, are anxious that the poor may partake of the benefits which Mesmerism affords. It is also designed to extend a practical knowledge of the science; for which purpose persons are instructed, in the Institution, free of expense.

The Governors consist of donors of at least Ten Guineas at one payment, and of Subscribers of at least One Guinea annually: and for every such donation or annual subscription the Governor is entitled to recommend one patient annually.

The Institution is under the direction of a Medical and General Committee, which meets every Wednesday at 2 o'clock; and of a Committee of Ladies, one of whom visits the Infirmary daily.

Non-subscribers are admitted to see the Infirmary between 2 and 4 o'clock, on shewing the card of a Governor.

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Ditto, for his daughter, who recovered under Mes- merism	5 5 0	
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Barrett, Jonathan, Esq., Croydon	2 2 0	2 2 0
Barrett, Richard, Esq., Waddon		2 0 0
Barrett, Rev. R., B.D., Senior Fellow of King's College, Cambridge.....		1 1 0

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	<i>£ s. d.</i>	<i>£ s. d.</i>
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Ditto ditto	8 2 6	
Ditto ditto	5 8 0	
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		<i>Dens.</i>	<i>Ann. Subs.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
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Capern, Thomas, Esq., Alpha-place, a Friend by.....	1 0 0		
Ditto, Mrs. A——, by	1 1 0		
Ditto, a Friend by.....	0 10 0		
Ditto, B. T. L., by		1 1 0	
Ditto, Miss ——, by	4 0 0		
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	<i>Dons.</i>	<i>Ann. Subs.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
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Ducie, Earl of	100 0 0	
Duke, Miss, Dover		1 1 0
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Dunraven, Earl of	10 0 0	2 0 0
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Elliottson, Dr., F.R.S.	50 0 0	
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Ditto, a Lady by	1 1 0	
Ditto, a Lady by	1 1 0	
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		<i>Dons.</i>	<i>Ann. Subs.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
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Frend, H. T., Esq.	1 0 0		
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Gardiner, Miss, Infirmary		1 1 0	
Gardiner, Mr., a Friend by	0 10 0		
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Goldsmid, Miss, St. John's Lodge, Regent's-park		1 1 0	
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Goldsmid, Miss Isabel, 2, Park-crescent, Portland-place ..		1 1 0	
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Harrison, Leonard, Esq., Camden-street	0 10 0		
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		<i>Dons.</i>	<i>Ann. Subs.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
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Herring, the Rev. Armine, Thorpe Rectory, Norwich		1 0 0	
Hewes, J. T., Esq., East Lodge, East Greenwich			1 1 0
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Hill, Mrs., at Lady Downshire's, Hanover-square		0 5 0	
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Hodgson, Captain Ellis		1 0 0	
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Hollings, J. F., Esq., Leicester			1 1 0
Holmes, Mrs., 2, Upper Porchester-street, Cambridge-square			0 10 0
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Howell, Joseph, Esq., Howarden, North Wales			1 1 0
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Hussey, Edward, Esq., Scotney Castle, Lamberhurst		5 0 0	
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Kinnard, H. J., Esq., Iron Works, Falkirk			1 1 0
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Ditto, a Friend by		1 0 0	
Klein, William, Esq., Red Hill, Surrey			1 1 0

		<i>Dons.</i>	<i>Ann. Subs.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
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Kent		2 0 0	
Ditto, Second Donation		1 1 0	
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Langhorne, Mrs., Kingston, Surrey			0 5 0
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Marshall, John, Esq., Halesworth, Suffolk	0 10 0		
artineau, R., Esq., Edgbaston			1 1 0
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Mitchell, Mr., jun., ditto			0 10 0

		<i>Dons.</i>	<i>Ann. Subs.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
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Molesworth, the Dowager Lady, Lowndes-street		5 0 0	1 1 0
Moreton, Hon. Augustus, 8, Great Cumberland-place		2 2 0	
Morgan, Mrs. Augustus de			1 1 0
Ditto, a Friend by		0 10 0	
Ditto, a Friend by		2 0 0	
Muskett, Mrs., Highgate		1 1 0	
Mowatt, J., Esq.		1 1 0	
Myers, I. J., Esq., Preston		1 0 0	
 Newnham, W., Esq., Surgeon, Farnham			1 1 0
Nicoll, Mrs., Hendon			1 1 0
Nicholls, H. F., Esq., Bridgewater		1 1 0	
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Noyes, Sarah Ann (a servant cured by Mesmerism after all other means had failed)		1 1 0	
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——— (1854)		10 7 8½	
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Pearson, Miss A., 22, Upper Baker-street		1 0 0	
Pearson, the Misses ditto		5 0 0	
Phipps, Miss, Canoubury		1 0 0	
Penrice, David, Esq., Surgeon, Thorpe, near Norwich			1 1 0
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P———, Miss Emma		1 0 0	
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Ditto, Second Donation		1 0 0	

	<i>Dons.</i>	<i>Ann. Subs.</i>		
	<i>£ s. d.</i>	<i>£ s. d.</i>		
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Purland, Mrs. ditto			1	1 0
R. G.,	1	1 0		
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